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DEDICATION OF MONUMENTS

ERECTED BY THE

MORAVIAN HISTORICAL SOCIETY.

A MEMORIAL

OF THE

DEDICATION OF MONUMENTS

ERECTED BY THE

MORAVIAN HISTORICAL SOCIETY,

TO MARK THE SITES OF

ANCIENT MISSIONARY STATIONS

IN

NEW YORK AND CONNECTICUT.

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ILLUSTRATIONS.

I. SHEKOMEKO IN 1745, page 63.

II. WECHQUADNACH LAKE, OR INDIAN POND,
to face page 68.

III. STISSING MOUNTAIN AND HALCYON LAKE,
from Buettner's Monument, to face page 90.

IV. BUETTNER'S MONUMENT, to face page 123.

V. BRUCE AND POWELL'S MONUMENT,
near Wechquadnach Lake, to face page 150.

PREFACE.

The following pages contain an account of the dedication of two monuments, lately erected by the Moravian Historical Society, on the sites of once flourishing Moravian mission stations, among the "New England Indians," in New York and Connecticut.

The Committee to whom that body intrusted the execution of its project, felt themselves called upon to secure a record of a historical transaction, and at the same time to gratify the inquiry and interest known to have been awakened on the side of the public, as well as among many individuals more directly concerned. With the preparation of such a narrative the "Committee on Monuments" charged the author of this volume. Naturally enough he did not contemplate inserting the Moravian sacred music, and the full detail of the ritual of the Moravian Church; but by others it was thought proper that the narrative should be a faithful record of all that passed at scenes deeply interesting and impressive, for that thus might best be preserved forever fresh the very words and tones that in those pleasant scenes had bound in loving brotherhood the hearts of those who had gathered together to honor the memory of men of peace, of faithful soldiers of the cross.

For the historical sketch of the Moravian mission the author is largely indebted to his esteemed uncle, the Rev. L. T. Reichel, of the Elders' Conference of the Brethren's

Church, who made the subject the theme of a public discussion, while pastor of the congregation at Litiz, Pa. The addresses were furnished by the respective speakers; those that relate to the Mohican and Wampanoag missions present many facts not incorporated by Loskiel in his history. To have exhausted all the material at his command would have enlarged that admirable work to undue limits. Thus a mine of historical interest was left for others to open, and from this source, and from papers in the archives in the Moravian Church at Bethlehem and elsewhere, much that is new concerning the early condition of the Indian stations was obtained by those who were appointed to speak at the dedication of the monuments.

The sketch of the village of Shekomeko is a fac-simile of a drawing taken in 1745; it belongs to a number of papers relating to this station, preserved at Bethlehem. The views of the site of Shekomeko, of Indian Pond and Wechquadnach, were taken by Mr. George F. Bensell, a meritorious young artist of Philadelphia, who accompanied a party of exploration in June last, and who also was present at the dedication. Messrs. Lossing & Barrett, of New York, executed the engravings. Mr. Henry C. Wetmore, representative of Duchess County, in the State Senate of New York, manifested a deep interest in the subject of this volume, and was present at the interesting ceremonies on the occasion of the dedication of the second monument.

W. C. REICHEL.

Bethlehem, Pa., December 15th, 1859.

MORAVIANS

IN

NEW YORK AND CONNECTICUT.

THERE is scarcely any history which enlists the sympathies of the reader more than that of the Moravian Mission among the North American Indians.[1] It relates to an unfortunate people; to a scattered people whose deplorable national calamities have, at last, excited the commiseration of even their destroyers. There is, perhaps, no sadder history written; for, it is a continuous recital of hope and success resulting in disappointment and disaster; a quickly-changing scene, in which noon-day clouds inevitably darken the sky that was serene and clear in the morning's dawn, and storms sweep over fields white for the harvest, rudely scattering the ripening grain to the winds of heaven. And yet, the zeal, the devotion, the patience and Christian love that mark the unobtrusive efforts of those messengers of peace to the red man, could not have been greater, had the narrative of their labors come down to us an uninterrupted succession of triumphs.

It was under peculiar difficulties that the Moravian missionary commenced his labors among the nomads of this western world; and by these difficulties only can the magnitude of his work be fairly estimated.

[1] History of the Mission of the United Brethren among the Indians in North America, by George Henry Loskiel, 1788. Translated from the German by Christian Ignatius Latrobe. London, 1794.

At a time when almost the last desperate struggle for sovereignty was being maintained by the aboriginal possessors of the soil against the aggressive Anglo-Saxon, his sacred calling was unable to secure him against the opprobrium of the world. The sympathies of his fellow-men were estranged from the cause of Christian philanthropy in which he toiled. His designs were misapprehended, his actions misconstrued, and he himself was reviled for casting his lot with a hated race, around which romance had not yet thrown a halo of glory, that might have shed a world-renowned lustre on his own humble efforts. He stood defenceless between the white man and the Indian, an object of twofold suspicion, and yet the friend of both. Though striving to live in peace with all men for the sake of the cause that was designed to promote the interests of humanity, and the kingdom of the Redeemer, he was drawn from his cherished seclusion, into the convulsions that changed the political relations of the land in which he was a stranger and a sojourner. If his position had before been personally a dangerous one, it now became involved in most embarrassing perplexities. Carried away by their first love for freedom, and dazzled by the brilliant successes that promised to secure independence to a tributary colony, its inhabitants forgot the claims of the missionary while they magnified those of the patriot. In the excitement of victory over a mighty nation of the earth, the phenomenon of a fellow-being contending against spiritual powers for a heavenly kingdom, appeared to them inexplicable; and it was left for a more dispassionate generation to justify the course of the Moravian missionary in the political disturbances that agitated this country towards the close of the last century.

Apart from such baneful external influences, the mission in which he engaged was one of more than ordinary difficulty. It was to a dangerous people—to a race, whose

angry passions had been rendered fierce above control in the school of merciless oppression. None knew the failings of the Indian better than he; none made more melancholy experience of his vindictiveness, of the instability of his character, and of his proneness to gross transgression. He saw his brethren and sisters, wife and children, fall victims to the fatal tomahawk. It was here that his patience needed divine support; yet even here we see him inspired with enthusiasm for the rude savage, an enthusiasm that led him to return good for evil, and to throw the mantle of charity over all his faults. We find him sheltering the exile in his home; furnishing him with lands and farms, with cattle and houses and mills, and working by his side in the field. Time after time, with staff in hand, he shared the sorrows of the wanderer. Turning his back on the comforts and refinements of civilized life, he leads the way into inhospitable wilds, in the vain hope of finding, far from the habitations of men, peace and rest for his persecuted brother. His life is one of continual uncertainty, and he a pilgrim on the face of the earth. He becomes inured to the vicissitudes of climate and seasons; familiar with the storm that roars through the primeval forest, with the dangers of the swollen stream, with the fatigues of the portage, with hunger and thirst, with the whoop of the lurking savage, with the camps of hostile armies, with imprisonment, and with the blood of innocently butchered brethren. Yet he remains true to himself, and true to the cause of his Master, unconsciously exhibiting to posterity an example of intrepidity, of constancy, of Christian heroism, and faith in the all-ruling providence of God, that well may claim the astonishment and admiration of mankind. For more than a century has the Moravian missionary thus hoped against hope in his mission among the aborigines of this country, and yet, at the present day, we find him clinging with a

tenacity of purpose that is almost unprecedented to a lingering few that have outlived the destiny of their race, and leading them to the waters of Life in the pasture lands of the St. Lawrence, and along the western tributaries of the Mississippi.

The first efforts on the part of the Moravian Brethren to bring the Gospel to the Indians of our country were made in Georgia, whither a colony had immigrated from Saxony in 1735. They were directed to the Creeks in the neighborhood of Savannah, but were of short continuance, terminating with the removal of the Brethren, on account of political difficulties, from Georgia to Pennsylvania in 1740.

In this same year, Christian H. Rauch reached New York from Marienborn, in Wetteravia, Germany. He was by a remarkable providence shown a field of labor, and opened the mission among the Mohicans and kindred tribes of New York and Connecticut. Three converts from this people, Shabash, Tabawanemen, and Kiak, the first fruits from the North American Indians, were received into the Church of Christ by baptism on the 22d of February, 1742, and in September following the first congregation of believing Indians was organized at the village of Shekomeko by Count Zinzendorf, at that time on a visit to his brethren in Bethlehem and elsewhere in Pennsylvania. From here the rays of Gospel light penetrated the depths of the forest eastward, illuminating valley, and lake, and mountain within the borders of Wechquadnach, Pachgatgoch, and Potatik. Men of like zeal with himself (Büttner, Mack, Pyrlæus, Senseman, Bruce, Post, Shaw, Bishop, and others) were sent to Rauch's assistance. The mission became one of promise. Four years, however, had scarcely elapsed when a cloud gathered along the horizon of their peaceful seclusion, and bigotry and avarice exiled both convert and missionary—the one from his ancestral home, the other

from scenes that were endeared to him as having witnessed the wonderful displays of a most gracious Providence.

This first exodus of Moravian Indians from Shekomeko occurred in the spring of 1746. Others gradually repaired to Bethlehem from Wechquadnach and Pachgatgoch, all of whom were received with open arms, and in turn rested in the "huts of peace" (Friedenshütten). The scattered flock that preferred persecution to exile was visited in its beloved haunts by the faithful missionary as late as 1764. Pachgatgoch was the last Moravian station among the Wampanoags of Connecticut, and here was concluded the mission among the Indians north of the province of Pennsylvania.

The exodus from Shekomeko and the adjacent villages led to the commencement of an Indian settlement on lands purchased by the Moravian Brethren for this special purpose, a short day's journey northwest of Bethlehem, at the junction of the Mahony Creek with the Lehigh, or west branch of the Delaware. This was late in 1746. Hither were gathered into one fold Mohicans, Wampanoags, and Delawares, which latter people had been a peculiar object of the Brethren's Christian labors since their first arrival in Pennsylvania. The prospect now again brightened. There was respite from persecution, and a haven safe from the storm. The temporal and spiritual condition of their foster-children in the "huts of grace" called forth grateful acknowledgments on the part of the missionaries of the Divine blessing, and Gnadenhütten became the "crown of the Indian mission."

But the night of the 24th of November, 1755, dispelled the hopes and realizations of nine years of anxious toil. It was on this evening that the mission-house on the Mahony was beset by hostile Indians, and eleven of the Brethren and Sisters were either butchered by the tomahawk or burned in the conflagration of their common home.

Bethlehem again became the asylum of the Indian. Here, safe from "wars" and the "rumor of wars," the fugitives from the smoking ruins of Gnadenhütten passed the winter of 1756. In the following year, they were transferred to a tract of land near by, and the settlement was called Nain. Wechquetank, twenty-four miles to the north, was begun in 1760, and thus there were at this period two flourishing congregations of Christian Indians in connection with the Moravian Church. But this prosperity was short-lived, for on the renewal of hostilities between the Indians of the frontier and the English colonies in 1763, both settlements became objects of unjust suspicion, and their inhabitants threatened with extermination. It was at this critical juncture that the government of Pennsylvania afforded a place of safety to the persecuted Moravian Indians in the barracks of Philadelphia.

The year 1765 is the first of twenty-seven years of wanderings through the wildernesses of Northwestern Pennsylvania, Ohio, and the lake countries, which finally brought the weary remnant to a resting-place and home on British soil. David Zeisberger was the Moses of this toilsome exodus. Henceforward, for years, the joys and sorrows of the mission are identified with this hero, on whom had descended the mantle of the fathers who were fallen asleep, and a double portion of their spirit. In early manhood, while Mack and others were preaching Christ to the Mohicans and Delawares, Zeisberger had already done eminent service for his church in its renewed overtures with the Six Nations, in view of opening a mission within their borders. He had frequently preached in their dependencies on the Susquehanna (Shamokin, Wyoming, etc.), where there abode a mixed population of Delawares, Nanticokes, Shawanose, Mohawks, and Senecas, and also had visited the great council fire of the Iroquois at Onondaga to treat with

them on the ground of the covenant their fathers, in 1742, had made with Zinzendorf. In 1763 we find him on the north branch of the Susquehanna at the Indian village of Machwihilusing. Hither it was that Providence, in 1765, directed the remains of the Nain and Wechquetank congregations. Here "huts of peace" (Friedenshütten) were a second time reared, and the wilderness was made to blossom as the rose. Friedenshütten became the mother congregation, and the centre of missionary operations in a new field of labor. In 1767, Zeisberger left this frontier post of Christianity, and penetrated to the sources of the Ohio, where the white man was a stranger to the forest-bound Indian, and at Goshgoshunk, a Delaware village, he planted the standard of the cross. The result of his successes here was the establishment of Friedenstadt (town of peace), on Beaver Creek, in 1770. Thus, there were again two flourishing congregations of Moravian Indians in the wilds of Northwestern Pennsylvania, in charge of the missionaries Zeisberger, Heckewelder, Schmick, Rothe, and others. But the lands on which they dwelt, and which the labor of their hands had transformed into gardens, were seized, and they themselves compelled to wander in quest of new homes. Led on by their teachers, they settled, in 1772, on the banks of the Muskingum, successively at Schoenbrunn, Gnadenhütten, Lichtenau, and Salem. Remote from the haunts of men, and the strife and turmoil of the world, they promised themselves a long season of repose far away in the green forests of the virgin West. But Providence mysteriously designed them to pass through new and greater tribulations. The Moravian Indians were suspected of plotting against British interests in the struggle of the colonies for independence. On the 10th of August, 1781, a body of three hundred Wyandot warriors in the English service, were accordingly sent from Fort Detroit,

against the Muskingum mission. The missionaries were taken prisoners, their houses pillaged, and their spiritual children ordered to follow them in exile. "Never did Indians leave a country with more regret, never did they leave more beautiful settlements." On the 11th of October, they reached the Sandusky, where they were wantonly left to find a precarious subsistence in an inhospitable wilderness. Hence, the missionaries were summoned to Fort Detroit, to answer the charges that had been preferred against them. Their honorable acquittal was no equivalent for the injuries entailed on the cause in which they were engaged. On the 22d of November, they were again in the midst of their flock on the Sandusky.

The year 1782 opened; a year ever memorable in the annals of the Moravian mission, and stained with the blood of innocents on the page of history. The winter was uncommonly severe, and famine stared the dwellers on the Sandusky in the face. Three hundred acres of maize which they had planted and hoed in the fields of the Muskingum, stood untouched in the husks, save what had fallen to the share of the famished squirrel, and the hungry turkey. This they resolved to harvest. It was the lawful earnings of their hands. But the white man thought otherwise. He ignored the rights of the Indian, deeming him the Canaanite of the land, and, like the Canaanite of old, ordained to utter extermination. Early in the month of March, a party of one hundred and sixty lawless characters, principally from the banks of the Monongahela, in Western Pennsylvania, marched to the Muskingum, and fell on the inoffensive Christian Indians at Gnadenhütten. Ninety-six of their number magnified the name of the Lord by patient martyrdom. "The record of this atrocious deed is on high, March 8th, 1782."

The Indian congregation saved itself from total annihila-

tion only by flight and dispersion. In July of the following year, the fugitives were once more collected on the Chippeway land, and, on the south bank of the Huron River, "huts of grace" were built for a fourth time. "Gnadenhütten" was maintained with difficulty for four years.

In April of 1786, a remnant of one hundred and seventeen souls, the entire congregation of believing Indians, once more set out in quest of a home, crossed Lake Erie, and settled at Pilgerruh (pilgrim's rest) on the Cuyahoga. But the weary pilgrim found no rest. Driven from place to place, an exile from the land of his "great Father," he found, in 1791, a resting-place for the sole of his foot on British soil.

In 1792, a tract of land on the Thames River in Canada West was assigned to the Moravian Indians by the British government, and, in May of the same year, the settlement of Fairfield was commenced.

Five years later, a colony of thirty-three Indian brethren and sisters, led by the venerable Zeisberger, set out from Fairfield for the fertile valley of the Muskingum. Here Goshen was founded in 1797. It was the thirteenth settlement commenced by this missionary hero in the Indian country, and here, in 1808, he closed his earthly pilgrimage of eighty-eight years, sixty-two of which had been spent in the work of the Gospel among the aborigines of this country. "As a shock of corn cometh in its season, so he came to the grave in a full age, and entered into the joy of his Lord." Goshen was maintained until 1821.

In the mean time, several attempts had been made to open missions on the borders of civilization in the Indian country; on the Wabash, between 1801 and 1806; among the Chippeways of Lake St. Clair between 1802 and 1806; and on Lake Erie between 1804 and 1809. These undertakings were unsuccessful.

The congregation at Fairfield had enjoyed twenty years of undisturbed quiet, when the war of 1812 involved it in unexpected calamity. The Moravian settlement, mistaken for an English military post, was pillaged and burned to the ground by American troops. The fugitives collected around their teacher near Lake Ontario, where they maintained themselves until the conclusion of peace in 1815, when they returned to the Thames, on the south bank of which they built New Fairfield. This station is maintained to the present day.

In July of 1837, two hundred brethren and sisters emigrated from New Fairfield to the far West, and, in the following year, Westfield was commenced on the river Kansas, within the limits of what was then the Indian territory. In 1853, their right to the soil being disputed, our Delaware brethren were compelled to commence a new settlement, and at present a lingering remnant is still under the care of a missionary on the eastern borders of the State of Kansas.

But the Delaware mission is not the only one conducted by the Moravian Church among the Indians of this country.

In 1801, a mission was opened among the Cherokees of North Georgia by Abraham Steiner. Spring Place and Ochgalogy became flourishing congregations. The names of Byhan, Gambold, and Smith, are associated with the prosperous days of this mission. In 1838, on the removal of the Cherokee Nation beyond the Mississippi, the missionary followed his little congregation to the wilds of western Arkansas, and here at the present day the word of life is preached to Moravian Cherokees at New Springfield, Canaan, and Mount Zion. According to the latest accounts, four hundred souls, under the care of nine missionaries, are in church-fellowship with the Moravian Indian mission.

It is to the earlier years of this remarkable Christian

enterprise, to the mission among the "New England Indians," the Mohicans of Eastern New York, and the Wampanoags of Connecticut, that the following pages relate. Second in point of incident to no succeeding period of the history of which they form a part, these first attempts of the Moravian missionaries to convert to the Gospel the Indian of this country, are peculiarly interesting, in as far as they are characterized by the display of venture, intrepidity, and sacrifice, that justly immortalize the labors of the sturdy pioneer.

Led by these considerations, and with the design of perpetuating the remembrance of the brave and good, the Moravian Historical Society engaged in the movement, of which this volume purposes to give an account, namely, the erection of monuments on the localities of the old stations at Shekomeko, in the town of Pine Plains, Duchess County, New York, and Wechquadnach, in the town of Sharon, Litchfield County, Connecticut.

At a distance from the seat of the Moravian Church at Bethlehem and elsewhere in Pennsylvania, and accessible only by tedious journeying, before the days of the steamboat and locomotive, on the abandonment of the mission in that section of the country communication with these two places gradually ceased; they were lost sight of, though not forgotten, and the present generation deemed their re-discovery almost hopeless.

In 1854 and 1855 there appeared a series of articles, from unknown writers, in the columns of the *New York Observer*, purporting to remove the veil of uncertainty that rested on the precise localities of these landmarks of the past. The fourth of the essays, which was published in the *Observer*, of June 22d, 1855, as has recently been ascertained, was from the pen of the Rev. William J. McCord, a Presbyterian clergyman, who had resided for a

number of years in the town adjacent to that in which once lay the village of Shekomeko.

The writer well remembers with what welcome this news from the lost was received by the members of the Church to which it referred, and more especially by one of its clergymen, who, at that time, was in the midst of researches which, since then, have been completed in the "History of the American Branch of the United Brethren."

In the beginning of the present year, the Moravian public was again gratified by intelligence from the scenes of Rauch's and Büttner's labors—from Shekomeko and Wechquadnach. A copy of a pamphlet, bearing the name of the former Indian station, published at Poughkeepsie, in the summer of 1858, fell into the hands of a member of the recently established Moravian Historical Society. By this gentleman it was circulated among the members of that association, and soon appeared, in part, in the columns of the weekly journal of the Moravian church.

The author of the able and interesting paper, entitled "Shekomeko," is the Rev. Sheldon Davis, an Episcopalian clergyman, resident at Pleasant Valley, seven miles northeast of Poughkeepsie. As early as 1850, his attention was called to the existence of certain memorials of the old Brethren's Mission in Duchess County, New York, where, at that time, he was acting as missionary under the direction of the Convocation, to whom he was wont to submit quarterly reports. In one of these, read at St. James's Church, Hyde Park, April 25th, 1850, occurs the following: "It may be mentioned as an interesting fact in connection with the missionary operations of the county, that the missionary has been able to identify a point, about two miles south of Pine Plains, as the location of one of the earliest Moravian missionary establishments among the Indians in this county. It is said to have been broken up

by military interference during the old "French War." Some memorials, however, still remain, which may hereafter afford matters of interest." And, again, in a report read at Zion Church, Wappinger's Creek, July 25th, 1850, occurs the following: "In the course of his labors, during the past six months, the missionary has been able to bring to light many most interesting and valuable facts relative to the Moravian missionary efforts among the Indians within the limits of this county, and along the line of Connecticut and Massachusetts — facts, that had been well-nigh forgotten, the generation having passed away which was familiar with them, or, when recorded in books, recorded in connection with names which would not now at all be recognized by any person not living upon the spot.

"At a place, then called Shekomeko, about two miles south of Pine Plains, was the first Moravian missionary establishment among the Indians in North America. Here was a church and a burying-ground, in which was standing, until a few years, the gravestone of the principal missionary. Two other burying-grounds have been identified, in each of which were standing, until recently, the gravestones of Moravian missionaries—one in a perfect state of preservation, and the other broken and nearly ruined."

With untiring diligence Mr. Davis prosecuted the investigations into which he had entered, manifesting as much interest in their success as if they related to the history of his own church. The result of his praiseworthy labors was made the subject of a lecture—"The Moravians in Duchess County"—delivered before the "Pleasant Valley Lyceum" on the 31st of January, 1854—read in the village of Sharon, Connecticut, on the 9th of March, of the same year, and published in pamphlet form under the title of "Shekomeko," at Poughkeepsie, in May of 1858. It would thus appear that Mr. Davis was the first to call the atten-

tion of the public, and that of the members of the Moravian Church, to the present condition of the old Mission stations in New York and Connecticut, after having succeeded in identifying their localities by judiciously reconciling the voice of tradition with the page of written history.

PREFACE.

The compilation of the following pages is a tribute of affectionate regard and admiration for the singular Christian faithfulness and zeal, as well as general soundness in Gospel doctrine, by which the Moravians have been distinguished. Nor has the striking fact been without its special interest, that from the beginning of their very extraordinary and most successful missionary movements they have ever been regarded with favor by the authorities of the Church of England as an ancient Protestant Episcopal Church, deriving its Apostolic authority at all times entirely independent of Rome, from the primitive times. The attention of the writer was first called to these interesting memorials in the discharge of his duties as missionary of Duchess County; and the labor of collecting them has been more than rewarded in the contemplation of such noble examples of Christian devotion and Christian faith, and the manifest evidence of the Divine blessing.

The principal books consulted have been—

G. H. Loskiel's History of the United Brethren,
Holmes's " "
Crantz's " "
Life of Count Zinzendorf, by Spangenberg,
Heckewelder's Narrative,
Southey's Life of Wesley, and the
Documentary History of New York, volume III.

Pleasant Valley, May 20th, 1858.

SHEKOMEKO.

The memory of the wise and good, of the virtuous and just, of those who, unrewarded in this life, have been willing to labor and suffer for the benefit of their fellow-men, should ever be held in veneration, and should ever be cherished as the most valuable heritage to those who may afterwards profit by their example, or reap the fruits of their toil. All other worldly possessions are comparatively worthless. They decay and vanish, and ultimately come to nought, but

> The sweet remembrance of the just
> Shall flourish when they sleep in dust.

It is with reference to such sentiments as these that we propose to call attention to, and to gather together for preservation, the scattered memorials of the ancient Moravian mission at Shekomeko, the first successful Moravian mission to the heathen in North America, and among the first efforts of a body of men, who, above all others, have distinguished themselves for their missionary zeal, and for the extraordinary success of their missionary labors.

We would not willingly forget—we would rather embalm in our memories for perpetual preservation—the whole record of this worthy and noble people. But we feel especially bound, as far as we are able, to rescue from oblivion such notices of their noble and self-denying deeds as form a part of the history of our own immediate vicinity, and to

appropriate as peculiarly our own, both as respects duty and privilege, the memory of good examples, and generous conduct, and self-denying devotion to the good of others, on the part of those to whom we have succeeded, and with whose names, in the order of time, on the ever-unfolding scroll of history, whether written or unwritten—doubtless written in the annals of Him who holds our times in his hand, our names shall also be inscribed.

Before entering upon the more particular history of the mission at Shekomeko, we will briefly glance at the previous history of this very remarkable people.

The Moravians claim, and that claim has never, by intelligent historians, been disputed, to have descended from one of the earliest churches founded by the Apostle St. Paul in Illyricum (Rom. xv. 19), and by the Apostle Titus in Dalmatia (2 Tim. iv. 10), viz.: The Sclavonian branch of the Greek or Eastern Church.

Christianity was introduced into Bohemia and Moravia by two Greek ecclesiastics, Cyrillus and Methodius, in the ninth century. About this time occurred the great schism between the Eastern and Western Churches, which has continued to the present day, and which is now represented, on the one hand, by the Greek Church of Constantinople and Russia and their dependencies, now numbering some sixty or seventy millions of souls, and, on the other hand, by the Church of Rome, the Church of England, the Moravian, and other Protestant Churches.

The Bohemian and Moravian Churches were thus unfortunately placed between two powerful antagonistic bodies, both of whom, but especially the Church of Rome, never scrupled to use the civil sword with all its power to enforce submission to its decrees, and to compel obedience to the doctrines and practices which it enjoined. The controversy arose in the first place from the infamous attempt of the

Church of Rome to impose upon the Eastern Church by its own authority an alteration of the acknowledged symbol of Christendom, the Nicene creed, and thus to pave the way for those subsequent corruptions of primitive truth which has indelibly stamped upon the forehead of the Papacy the mark of anti-Christ.

The Bohemians and Moravians adhered to their ancient faith; and hence a long series of the most bitter persecutions fell upon them in order to subject them, if possible, to the Papal See. These persecutions they endured in common with the Waldenses of France and Italy, with whom, for the most part, they symbolized in doctrine, and for a considerable period were apparently identified. Indeed, Peter Waldo, the reputed founder of the Waldensian Churches, is said to have finally settled and found a grave in Bohemia. From this period to the rise of John Wickliffe, at Oxford, in England, in the early part of the 14th century, and of John Huss and Jerome, of Prague, in the latter part of the same century, the Bohemians, Moravians, and Waldenses, continued to suffer similar persecutions until the beginning of the Reformation, when, for the most part, they became absorbed in that general movement; and though the Moravians in particular retained their ancient regimen, still they are little known in the history of subsequent times, except under the general name of Protestants, a term which embraces everything hostile, and often nothing but what is hostile, to the Church of Rome. As will appear in the sequel, the Moravian Church was founded not so much on protest against Rome as on the basis of the original Christian faith.

With reference to John Huss, who is particularly claimed by the Moravians as a representative of their Church, but who was cruelly martyred by the Papists in 1415, and who, among his last words while burning at the stake, as if in

prophetic foresight of the dawning Reformation, exclaimed to his tormentors, "A hundred years hence, and you shall answer for this before God and me." We cannot forbear to present the testimony of the principal nobility of Bohemia to the Romish Council of Constance in that year. "We know not for what purpose you have condemned John Huss, Bachelor in Divinity, and preacher of the Gospel. You have put him to a cruel and ignominious death, though convicted of no heresy. We protest with the heart, as well as with the lips, that he was honest, just, and orthodox; that for many years he had his conversation among us with godly and blameless manners; that during these many years he explained to us the Gospel and the books of the Old and New Testament according to the exposition of the doctors approved by the Church; and that he has left behind him writings in which he denounces all heresy. He taught us to detest everything heretical. He exhorted us to the practice of peace and charity, and his life exhibited a distinguished example of these virtues."

The name of Unitas Fratrum, or United Brethren, was the result of a formal union, in 1457–60, between the Moravians, Bohemians, and Waldenses, all of whom afterwards, so far as they were distinctly known, bore the title of United Brethren, commonly called Moravians. About this time lived Gregory, afterwards styled the Patriarch of the Brethren, and synods were frequently held for the promotion of their common interests. "A most important subject of their deliberations," says one of their historians, "both at their synods and at other times, was how to maintain a regular succession of their ministers when those who now exercised the ministry should be removed by death or other causes." Suitable measures were therefore taken for this purpose, which have been constantly and regularly sustained up to the present day. The Moravians,

like all the old Eastern Churches, claim to have practically, as well as theoretically, maintained an uninterrupted succession of bishops from the Apostolic times. And, notwithstanding all the fiery trials and persecutions through which they have passed, they are well able to establish that claim to the satisfaction of all reasonable and intelligent men. It was made a special subject of investigation in the early part of the last century by the very learned and celebrated Archbishop Potter, whose deliberate opinion is fully endorsed by Dr. Bowden and the great mass of learned men in the Church whose attention has been called to this subject.[1]

The Moravians were the first Christian society who employed the newly-invented art of printing for the publication of the Holy Scriptures in a living language, for general distribution among the people. The first edition was published at Venice about the year 1470, being the oldest printed version of the Bible in any European language. Before the commencement of the Reformation by Luther, in 1517, the Moravians had already issued three editions of the Scriptures.

After this, however, they were subjected to a series of most violent persecutions until they were apparently well-nigh extinguished. In the midst of the greatest trials, apprehensions, and fears, yet hoping against hope, their extinction was prevented, and their restoration was again commenced by John Amos Comenius, who was consecrated a bishop of the Brethren's Church in 1632, and who made earnest and repeated applications to all the Protestant

[1] Opinion of Archbishop Potter, regarding the Moravians in 1737: "That the Moravian Brethren were an Apostolic and Episcopal Church, not sustaining any doctrine repugnant to the thirty-nine Articles of the Church of England; that they, therefore, could not, with propriety, nor ought to be hindered from preaching the Gospel to the heathen."—*Crantz's History of the United Brethren*, p. 214.

princes in Europe, and particularly to the English nation, the most powerful support of Protestantism, to patronize the suffering Church to which he belonged. Nor were these applications unsuccessful. A strong sympathy was created in England in their favor, and in 1715 an order was issued from the Privy Council, "For the relief and for preserving the Episcopal Churches in Great Poland and Polish Russia."

This brings us down to nearly the period when, under the direction of Christian David and Count Zinzendorf, who had just established themselves in Herrnhut, in Germany, the Moravians commenced their very remarkable and successful labors among the heathen, and found their way for this purpose first to Greenland, in 1733, a mission which has been singularly prosperous, and very noted up to the present day; then to the Creek and Cherokee Indians in Georgia, under the patronage and with the aid of the distinguished George Whitefield and John Wesley, in 1735; and then, after the establishment of their colony at Bethlehem, their head-quarters in this country, to these shores, and to the Mohican and Wampanoag Indians at Shekomeko and its vicinity.

In the language of the late celebrated poet James Montgomery, who was himself a Moravian, brought up an orphan among the Moravians, the son of Moravian parents, who died on the missionary field in the West Indies, and the largest and most liberal supporter of the Moravian missions—

> 'Twas thus through centuries she rose and fell,
> At length victorious seemed the gates of hell;
> But founded on a rock which cannot move—
> Th' eternal rock of the Redeemer's love—'
> That Church which Satan's legions thought destroyed,
> Her name extinct, her place forever void,

Alive once more, respired her native air,
But found no freedom for the voice of prayer.
Then Christian David, strengthened from above,
Wise as the serpent, harmless as the dove,
Bold as a lion on his Master's part,
In zeal a seraph, and a child in heart,
Plucked from the gripe of antiquated laws
(Even as a mother from the felon jaws
Of a lean wolf that bears her babe away,
With courage beyond nature, rends the prey)
The little remnant of that ancient race.
Far in Lusatian wilds they found a place;
There, where the sparrow builds her busy nest,
And the clime-changing swallow loves to rest,
Thine altar, God of Hosts! *there* still appear
The tribes to worship unassailed by fear;
Not like their fathers vexed from age to age
By blatant bigotry's insensate rage;
Abroad in every place, in every hour
Awake, alert, and ramping to devour.
No, peaceful as the spot where Jacob slept,
And guard all night the journeying angels kept,
Herrnhut yet stands amidst her sheltered bowers;
The lord hath set his watch upon her towers.

GREENLAND.

At Herrnhut, in the province of Upper Lusatia in Germany, was established upon the estate of Count Zinzendorf, a German nobleman, by the emigrant Bohemians and Moravians, the Church to which, through long ages of persecution and suffering, their ancestors in the faith, like themselves, had most rigidly and faithfully adhered.

The point in their organization to which they attached the utmost importance was strict adherence to the model of the Primitive Church, both in doctrine and practice, as it had been retained by them, for the most part, in conformity to the Greek ritual, but ever in determined and uncompromising hostility to the corruptions of Rome, from their Sclavonian ancestors in the primitive times.

The Moravians have always refused to be recognized as a *sect*, and have in numerous instances protested against the use of that term as descriptive of their history or character. And though several individuals have at different times attained to great distinction among them, yet they have steadily declined either to place themselves under the direction of any individual leader or to be known or recognized as the followers or adherents of any one man.

The term by which they designate themselves, and by which they prefer to be designated, is that of United Brethren, as best descriptive of the actual composition of the body, and as marking that great principle of Christian unity on which they so strongly insist as essential to the integrity of the Christian Church.

In doctrine they are thoroughly sound and orthodox. Their system of faith would probably be regarded by the great mass of the Christian world as less objectionable than, perhaps, that of any other Christian body now in existence, harmonizing very closely with that of the Church of England, and avoiding with almost superhuman exactness, on either hand, the peculiar dogmas of the Lutheran, the Calvinistic, and the Arminian systems, as well as the gross pollution, tyranny, and idolatry of Rome. And its practical working, as carried out in their extensive and very extraordinary missionary operations, presents a pleasing and most interesting development of practical and experimental piety, in close combination with strict sacramental observances; a careful preparation, on the one hand, for the reception of the appointed ordinances of the Gospel, and the full recognition, on the other, of all those spiritual graces and gifts which were uniformly held by all the early Christian Churches to belong to the sacramental seals of the covenant of God. "The zeal of the Moravian body," says William Wilberforce, "is a zeal tempered with pru-

dence, softened with meekness, soberly aiming at great ends by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

It is a remarkable and very significant circumstance, that the founder of Methodism, the Rev. John Wesley, was a contemporary with Count Zinzendorf, the distinguished Bishop of the Moravians; and that, for a considerable length of time, he was intimately associated with the Moravians, and derived directly from them the most important modifications and improvements of his religious character, and the germs and principles of that great religious movement, in which he was so prominent an actor. The Methodist Discipline was the work of John Wesley, at a period when he was in constant intercourse with the Moravians, who, by his own confession, became his teachers in some of the most important Christian principles, and especially in those which have constituted the real strength of Methodism up to the present time—the *subjective* influence of Christian faith and hope.

The circumstance which first and most deeply affected him, was the calmness and composure which the Moravians were able to maintain in scenes of the greatest danger and terror. For example—During their passage from England to Georgia, they were overtaken by a furious storm, and, while the missionaries were at prayers, a tremendous wave struck the vessel, and poured a flood of water over them. Wesley, thoroughly alarmed, cried out with consternation and fear; while the Moravians, women and children, as well as men, quietly continued their devotions, with no apparent apprehension or fear, and as though that which they taught were indeed felt to be a reality—that death was not loss, but gain.

In many respects, also, Count Zinzendorf and the Rev.

John Wesley were kindred spirits. Both were exceedingly enthusiastic in their temperament. Both were greatly inclined to depend on their feelings and mental impressions in matters of religion. And both, from their youth, were strongly inclined to dwell upon the supernatural in all the affairs of life.

The Moravians, from the beginning, have confined their missionary labors to the conversion of the heathen. They have always held it un-Christian to build upon other men's foundations, or to proselyte from other religious bodies, whose full Christian character they recognized. And hence their establishments at Herrnhut in Germany, at Fulneck in England, and at Bethlehem in Pennsylvania, are little else than missionary colleges adapted to preparation for the work which they regard as more peculiarly their own; the *preaching of the Gospel to the heathen*, and proclaiming the glad tidings of Gospel grace to those who have never heard of a Saviour, but are still sitting in the region and shadow of death.

After their abandonment of the mission to the Indians in Georgia, which was dispersed on account of political troubles with the Spaniards, the Moravians sought the opportunity to engage in some other field of labor, where they might, if possible, without interference, proclaim the glad tidings of salvation to the benighted savages of this, then new and sparsely inhabited country. One of the Brethren, therefore, Christian Henry Rauch, was dispatched for this purpose to New York.

The instructions given to such missionaries were to this effect: "That they should silently observe, whether any of the heathen had been prepared by the grace of God to receive and believe the Word of Life. If even only one were to be found, then they should preach the Gospel to him; for God must give to the heathen ears to hear the Gospel, and

hearts to receive it, otherwise all their labors upon them would be in vain. They were to preach chiefly to such as had never heard of the Gospel—not to build upon foundations laid by others, nor to disturb their work, but to seek the outcast and the forsaken."

Br. Rauch arrived at New York, July 16th, 1740, where he unexpectedly met with the Missionary Frederick Martin, from St. Thomas, West Indies, by whom he was introduced to several influential persons, who, it was thought, would take an interest in the work, and from whom he expected to derive information with reference to the Indians, and with regard to the best mode of gaining an influence with them. But they, unanimously, discouraged the attempt, telling him plainly, that every such attempt had been thus far an utter failure, that the Indians were, universally, of such a vicious and abandoned character, that all efforts at their improvement or reformation would be dangerous as well as utterly in vain. Not at all discouraged, however, by this representation, in a manner characteristic of the Moravians, he proceeded to seek out an embassy of Mohican Indians, who had lately arrived, in New York, on business with the Colonial Government, and sought an opportunity of conversing with them, which he found he could do in the Dutch language, with which, from their intercourse with the Dutch settlements along the Hudson River, he found that they were slightly acquainted. At his first visit, and, indeed, for a considerable length of time, he found them in a state of beastly intoxication and terribly ferocious in their appearance and manners. Carefully watching, however, an opportunity of finding them sober, he, at last, addressed himself to two of the principal chiefs, Tschoop and Shabash, and, without ceremony, asked them, whether they wished for a teacher to instruct them in the way of salvation. Tschoop answered in the affirmative, adding, that he fre-

quently felt disposed to know better things than he did, but knew not how nor where to find them; therefore, if any one would come and instruct him and his acquaintance, he should be thankful. Shabash, also, giving his assent, the missionary rejoiced to hear the declaration, considered it as a call from God, and promised at once to accompany them, and to visit their people, upon which "they declared him to be their teacher with true Indian solemnity."

The place to which the devoted missionary, led by these wild savages, now directed his steps, was Shekomeko, the beautiful Indian name of the region now known as Pine Plains, Duchess County, New York. The site of the ancient Indian village was about two miles south of the present village, near "the Bethel." It was located on the farm now occupied by Mr. Edward Hunting, a most beautiful and romantic spot—such a spot as those who appreciate the nobler traits of the Indian character, would be prepared to find a chosen Indian haunt, and where a passing traveller might even now almost be disappointed not to be startled by the native whoop of the wild and ferocious red man of the forest, or at least to be charmed by the sweeter music of the Christian hymns taught them by the faithful Moravians, who, in their missionary huts, or in the woods and groves by which they were surrounded, often called to mind the favorite lines sung by the ancient Bohemian brethren:—

> The rugged rocks, the dreary wilderness,
> Mountains and woods, are our appointed place;
> 'Midst storms and waves, on heathen shores unknown,
> We have our temple, and serve our God alone.

The proper Indian name Shekomeko, or Chicomico, is still, in good taste, retained; for the stream, which rising near the "Federal Square," runs in a northerly direction, near the site of the ancient Indian village Shekomeko, and unites with the Roelif Jansen's Creek, in Columbia County.

Br. Rauch arrived at Shekomeko, August 16th, 1740, and was received, in the Indian manner, with great kindness. He immediately spoke to them on the subject of man's redemption, and they listened with marked attention. But, on the next day, when he began to speak with them, he perceived, with sorrow, that his words excited derision, and, at last, they openly laughed him to scorn. Not discouraged, however, by this conduct, he persisted in visiting the Indians daily in their huts, representing to them the evil of sin, and extolling the grace of God revealed in Jesus Christ, and the full atonement made by him as the only way by which they might be saved from perdition. In these labors he encountered many hardships. Living after the Indian manner, he had no means of transit from one place to another but on foot, through the wilderness; and suffering from heat and fatigue, he was often denied even the poor shelter of an Indian hut for refreshment and rest.

His labors, however, did not long continue without their reward. The Indians became gradually more attentive to his instructions; and, impressed with the devoted zeal with which he evidently labored for their good, so different from the ordinary conduct of the white man towards them, they began to treat him with greater confidence and respect. The first, who discovered any serious earnestness for salvation and desire to be instructed in the Gospel, was Tschoop, one of the two Indians whom the missionary had met in New York—the greatest drunkard and the most outrageous villain among them. To the great delight of the missionary, he asked: "What effect the blood of the Son of God, slain on the cross, could produce in the heart of man?" and he thus opened the way to a full explanation of the scheme of salvation through the blood and atonement of Jesus Christ. Shabash, also, soon began to exhibit a similar interest. And the work of the Holy Spirit, convincing them of sin,

became remarkably evident in the hearts of these two savages. Their eyes would overflow with tears, whenever the faithful Moravian described to them the sufferings and death of our Redeemer. This unusual effect of the preaching of the Gospel upon the poor and despised Indians, who were commonly regarded by the whites as a horde of abandoned and incorrigible wretches, soon awakened their attention. And the missionary, who came to preach to the heathen, was now invited to preach to the white settlers also about Shekomeko, whose language, and especially whose vices, the degraded heathen had but learned too well.

The change which took place in the character and conduct of Tschoop was very striking. For he had been notorious for his wildness and recklessness, and had even made himself a cripple by his debauchery. Having become a preacher and an interpreter among the Indians, he related, after the following manner, the occasion and circumstances of his conversion:—

"Brethren, I have been a heathen, and have grown old among the heathen, therefore I know how the heathen think. Once a preacher came and began to explain to us that there was a God. We answered: 'Dost thou think we are so ignorant as not to know that? Go back to the place from whence thou camest.' Then, again, another preacher came and began to teach us and to say, 'You must not steal, nor lie, nor get drunk, etc.' We answered: 'Thou fool, dost thou think that we don't know that? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things; for who steal and lie, or who are more drunken than thine own people?' And thus we dismissed him. After some time, Brother Christian Henry Rauch came into my hut and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that he is

willing to make you happy, and to deliver you from the misery in which you are at present. To this end he became a man, gave his life as a ransom for man, and shed his blood for him.' When he had finished, he lay down upon a board, being fatigued with his journey, and fell into a sound sleep. I then thought, what kind of a man is this? There he lies and sleeps; I might kill him and throw him into the woods, and who would regard it? But this gives him no concern. However, I could not forget his words. They constantly recurred to my mind. Even when I slept I dreamed of that blood which Christ shed for us. This was something different from what I had ever before heard. And I interpreted Christian Henry's words to the other Indians."

But now many of the white settlers, who, while they corrupted and abused and vilified the Indians, lived upon their vices, and made large gains especially by their drunkenness, conceived that their interests would be injured by the success of the missionary. They therefore stirred up the more vicious Indians, and raised a persecution against him, and even instigated them to threaten his life if he did not leave the place. And no pains were spared on their part, to hinder the good work which he had begun among them, and even to seduce, if possible, into their former wretched way of life, the two chiefs whose remarkable conversion had become so notorious throughout the country.

In this extremity, the name of John Rau should be mentioned with honor, for his noble and disinterested protection and defence of the persecuted Moravian. He became his warm and steadfast friend, and, during all their subsequent troubles, he was the faithful and untiring advocate of the devoted missionaries; and, until at last, by an unjust and persecuting act of the colonial government, they were driven from the province, he still adhered, and persuaded others to adhere to their righteous cause.

Br. Rauch, by his meek and peaceable deportment, his prudent and cautious conduct, and his undaunted courage, praying for his enemies, and sowing the word of God in tears, for a time overcame, in great measure, all these obstacles. He regained the confidence of the Indians. He repelled the envious slanders of his enemies. And his work began again to flourish, and to gather new strength from the manifold difficulties and dangers with which he had been surrounded. Several new converts were made, and the mission assumed a highly interesting and promising character. In 1741, it was visited by Bishop David Nitschman, the companion and fellow-laborer of Count Zinzendorf.

About this period was sent to Shekomeko from Bethlehem, as a companion and aid of Rauch, the gentle and laborious Gottleib Büttner, a martyr to the blessed work upon which he then entered, and whose grave at Shekomeko has called up, and preserved the memory of this noble effort of the Moravians, and whose brief history is of the greatest interest in connection with this mission. He preached for the first time to the Indians at Shekomeko, January 14, 1742, from Colossians i. 13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

February 11, 1742, were ordained deacons, at Oley in Pennsylvania, by the Bishops David Nitschman and Count Zinzendorf, the two missionaries from Shekomeko, Christian Henry Rauch and Gottleib Büttner. And on the same day Rauch, who, as well as Büttner, had heretofore acted as a layman, baptized three of the Indian converts who had accompanied them from Shekomeko; the first fruits of perhaps the most remarkable Indian mission on record.[1] Tschoop

[1] These three Indians were, Shabosh, baptized Abraham; Seim, Isaac; and Kiop, Jacob.

was not among them. From his lameness he had been unable to take the long journey.

He was, however, baptized at Shekomeko on the 16th of April following, receiving the Christian name of John.

The following is a portion of the letter dictated to the brethren on the occasion above referred to when his companions were baptized:—

"I have been a poor, wild heathen, and for forty years as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and, as I knew nothing of our Saviour, I served vain idols, which I now wish to see destroyed with fire. Of this I have repented with many tears. When I heard that Jesus was also the Saviour of the heathen, and that I ought to give him my heart, I felt a drawing within me towards him. But my wife and children were my enemies; and my greatest enemy was my wife's mother. She told me that I was worse than a dog, if I no more believed in her idol. But, my eyes being opened, I understood that what she said was altogether folly, for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum, and she, being the oldest person in the house, made us worship it; which we have done till our teacher came, and told us of the Lamb of God, who shed His blood, and died for us poor, ignorant people.

"Now, I feel and believe that our Saviour alone can help me, by the power of His blood, and no other. I believe that he is *my* God and *my* Saviour, who died on the cross for *me* a sinner. I wish to be baptized, and long for it most ardently. I am lame, and cannot travel in winter, but in April or May I will come to you.

"I am your poor, wild
"TSCHOOP."

The wonderful change which had taken place in this wild Indian, and in the others who had been baptized, awakened the attention of the other Indians, and from twenty and thirty miles round, they constantly flocked to Shekomeko to hear the new preacher, who spoke, to use their own language, "of a God who became a man, and had loved the Indians so much that he gave up his life to rescue them from the devil and from the service of sin."

In the summer of 1742, the mission at Shekomeko was visited by the Bishop Count Zinzendorf, who was on this occasion accompanied by his beautiful and interesting daughter, Benigna. They crossed the country from Bethlehem, in Pennsylvania, to Esopus (now Kingston), and arrived at Shekomeko on the 27th of August, "after passing through," to use his own expression, "dreadful wildernesses, woods, and swamps, in which he and his companions suffered great hardships." Br. Rauch received them into his hut with great joy, and, the day following, lodged them in a cottage of bark. Count Zinzendorf afterwards declared this cottage to have been the most agreeable dwelling he had ever inhabited. On the occasion of this visit six Indians were baptized by the missionary Rauch. A regular congregation was then formed, the first congregation of believing Indians established in North America, consisting of ten persons.

September 4th, 1742, Count Zinzendorf took leave of this interesting mission, and was accompanied to Bethlehem by two Indians as guides, who were there baptized by Gottleib Büttner, and called respectively David and Joshua. Count Zinzendorf assisted in the administration. This was the first baptism of Indians at Bethlehem.

October 1st, 1742, Gottleib Büttner and his wife rejoined the missionary Rauch at Shekomeko, and devoted themselves with great energy and success to the instruction of

the Indians, constantly reading to them the Holy Scriptures, and explaining to them the doctrines of the Word of God.

December 6th, 1742, was laid out a burying-ground for the use of the baptized, the same in which the missionary Büttner was afterwards buried. At the end of the year 1742, the number of baptized Indians in Shekomeko was thirty-one.

About this time arrived Martin Mack and his wife to assist in the mission. Br. Mack, however, soon took charge of the station at Pachgatgoch (now Scaticook, at Kent, Conn.), where the success of the Moravians was even greater than at Shekomeko, and where, at intervals, they continued to labor for more than twenty years. A portion of the tribe is still remaining, and their history is full of melancholy interest, and worthy of an imperishable record.

March 13th, 1743. The holy communion was, after due preparation, for the first time, administered to the firstlings of the Indian nations at Shekomeko. It was preceded by a love feast, and followed by the pedilavium, or washing of one another's feet; both of which are established customs among the Moravians. The missionary writes: "While I live I shall never lose the impression this first communion with the Indians in North America made upon me."

In July, 1743, the new chapel at Shekomeko was finished and consecrated. The building was thirty feet long and twenty broad. It was entirely covered with smooth bark. It is represented to have been a very appropriate and commodious building, quite striking in its appearance, and of great convenience to the mission. It was constantly open on Sundays and on festival occasions, and the greatest interest was exhibited by the Indians in the religious services which were regularly and constantly held in their new chapel. But troubles now began again to thicken upon the missionaries and their new converts. "The white

people who had been accustomed to make the dissolute life of the Indians, but chiefly their love of ardent spirits, subservient to their advantage, were greatly enraged when they saw that the Indians began to turn from their evil doings, and to avoid all those sinful practices which had been so profitable to the traders. They therefore caught at every false rumor and evil imputation which was put in circulation against the missionaries. They were publicly branded with the epithets of papists and traitors; and the public authorities both in New York and Connecticut were called upon to interfere for the purpose of banishing them from the country. Three of them were taken up at Pachgatgoch, and after being dragged up and down the country for three days, they were, upon a hearing, honorably dismissed by the Governor of Connecticut; yet their accusers insisted upon their being bound over in a penalty of one hundred pounds to keep the laws of the country, when they immediately retired to Shekomeko, whither they were followed by many of the Indians whom they had instructed, and where many others constantly resorted to them to receive their instructions."

No charges could be more preposterous and utterly without foundation than those of papists and traitors against the harmless Moravians, whose whole previous history as a people consisted of little else than an account of their good works and the persecutions and sufferings which, on account of them, they had endured at the hand of the Church of Rome, and who had always made it a fixed principle of their policy never to interfere with the politics of the countries where they sojourned, but to labor simply for the spiritual benefit of their fellow-men, even offering, though the sacrifice was not required, to sell themselves for slaves in the West Indies, in order to gain an opportunity of instructing the poor negroes, and who were rewarded for

such self-devotion by almost unbounded success, in a short period numbering their converts by thousands among that neglected and degraded race.

Just previous to the departure of Count Zinzendorf to Europe, in the beginning of the year 1743, he sent Br. Shaw to Shekomeko as a schoolmaster to the Indian children; and not long after, the brethren Pyrleus, and Senseman, and Frederic Post (the last of whom had married a baptized Indian woman), with their wives, joined the mission.

At the close of the year 1743, the congregation of baptized Indians in Shekomeko consisted of sixty-three persons, exclusive of those belonging to the neighboring station at Pachgatgoch, and a much greater number of constant and regular hearers.

About this time, however, commenced the difficulties between the French and English Governments with reference to the colonial boundaries, which, a few years afterwards, resulted in the bloody war in which our great and good Washington first distinguished himself as a soldier. In the intrigues connected with these troubles, the Romish Jesuits, as usual, were incessantly employed on the part of the French to alienate the various Indian tribes from the English colonies, and to prepare them, in the event of war, to act efficiently in their favor in the sanguinary contest. The fears of the white settlers in all parts of the country were thoroughly alarmed. The Indians were generally looked upon as enemies, and any man who befriended them was almost necessarily regarded as a confidant or spy of the French, or of the treacherous and malignant Jesuits.

This state of the public mind afforded an excellent opportunity for the enemies of the missionaries at Shekomeko to give currency to false and injurious reports with reference to them. They were charged with being Papists

and Jesuits in disguise, who were only preparing the Indians for a general massacre of the colonists; and they were accused of having arms secreted for that purpose. These reports so terrified the inhabitants that many of them forsook their farms, and the others placed themselves under arms for their mutual defence.

March 1st, 1744, Mr. Justice Hagaman, of Filkentown (now Mabbitsville, or Little Rest), visited Shekomeko, and informed the missionaries that it was his duty to inquire what sort of people the Brethren were, for that the most dangerous tenets were ascribed to them; that for himself, however, he gave no credit to the lying reports which were circulated concerning them, and he was fully convinced that the mission at Shekomeko was indeed a work of God, because, by the labors of the Brethren, the most savage heathen had been so evidently changed that he and many other Christians were put to shame by their godly walk and conversation. Buettner, the principal missionary, was at this time absent in Bethlehem. Immediately upon his return, the missionaries were summoned to Pickipsi (Poughkeepsie) to exercise with the militia, which they refused on the ground that, as ministers of the Gospel, they could not legally be required to bear arms.

On June 24th, 1744, a justice of the peace arrived at Shekomeko from Pickipsi to examine into the whole affair. He admitted that the accusations made against the missionaries were entirely groundless; but he required them to take two oaths, as involving the matters concerning which they had been accused, and which had been the occasion of the interference of the Government:—

1st. That King George being the lawful sovereign of the kingdom, they would not in any way encourage the Pretender.

2d. That they rejected Transubstantiation, the worship of the Virgin Mary, Purgatory, etc.

To every point contained in these oaths, Büttner assured him that they could entirely agree. And though they could not in good conscience take an oath, being restrained by the religious principles which, as members of the Brethren's Church, they had adopted, yet they were willing to be bound to the last extremity, by their asseveration, yes or no. The justice expressed his satisfaction for the present, but required them to be bound over in a penalty of forty pounds to appear before the court in Pickipsi on the 16th of October following.

On June 22d they were summoned to Reinbeck, where they were called upon in public court, before Justice Beekman, to prove that they were privileged teachers. Büttner produced his written vocation and his certificate of ordination, duly signed by Bishop David Nitschman.

And again on the 14th of July, on account of the increasing public dissatisfaction, they were required by the magistrates to appear at Filkentown; and here, while no reliable testimony appeared against them, their firm friend, John Rau, appeared in their favor, and gave a decisive and noble testimony, from his own intimate knowledge, in their defence.

In the mean time their adversaries had repeatedly accused them before the Hon. George Clinton, then Governor of the colony of New York, until he finally resolved to send for them, and to examine into the truth of these startling reports. Büttner and Senseman, from Shekomeko, and Shaw, from Bethlehem, went accordingly to New York, and found upon their arrival that the attention of the whole town was aroused concerning them. Mr. Justice Beekman, however, who had before examined them in Reinbeck, publicly took their part in New York, and

affirmed that "the good done by them among the Indians was undeniable."

The commencement of these proceedings before the Governor of New York was at a council, held at the council chamber in the city of New York on the fifth of July, 1744, at which his Excellency communicated to the Board that he had sent letters to Col. Henry Beekman, one of his Majesty's justices of the peace for Duchess County, and colonel of the militia for that county, acquainting him with the information which he had received concerning the Moravians, and requiring him to make the necessary investigation.

His Excellency also communicated to the Board a letter from Col. Beekman to the effect that there were four Moravian priests and many Indians at Schacomico, and that he had made search for arms and ammunition, but could find none, nor hear of any; but that before the receipt of his Excellency's order, the sheriff, justice of the peace, and eight others, were at Schacomico, where they found all the Indians at work on their plantations, who seemed in a consternation at the approach of the sheriff and his company, but received them civilly; that they found no ammunition and as few arms as could be expected for such a number of men; that they denied that they were disaffected to the crown, saying that they themselves were afraid of the French and of their Indians, and that their only business at Schacomico was to gain souls among the heathen; that they had a commission from the Archbishop of Canterbury, and were ready to show their credentials; that the justice demanded of them to take the oaths, but they refused, as they alleged, through a scruple of conscience; and that the justice then bound them over to answer what should be objected against them.

Upon the examination of the missionaries Büttner,

Shaw, and Senseman, before the Governor and council, these statements were again reiterated, and were made the subject of careful and deliberate investigation. And at a subsequent meeting of the council it was concluded: "As to the Moravian priests: The General Assembly of this province having ordered in a bill for the securing this, his Majesty's Government, the council were of opinion to advise his Excellency to order the Moravian priests back to their homes, and required them to live there peaceably, and await the further orders of his Excellency."

The prosecution of the Moravians thus far was under the Provincial law against the Jesuits, passed July 31st, 1700. The bill, above referred to, passed the colonial Assembly, September 21st, 1744. It expired by its own limitation, September 21st, 1745. Only the title is published in any copy of the colonial laws, to which the writer has been able, as yet, to gain access. But that it was to the last degree unjust and persecuting, evidently appears from all the documentary evidence connected with it. Indeed, the earnest protest of Count Zinzendorf, and other leading Moravians, together with the demand of the Board of Trade, for an explanation, induced the governor and council to publish, officially, the reasons which they supposed had influenced the Assembly in the passage of the law—a document which, for its misconceptions of the real character of the zealous and good men, against whom it was aimed, and the odious imputations which it casts upon them, is seldom equalled.[1] It is some palliation, perhaps, of these persecuting measures, that the public mind was exceedingly sensitive, and that the whole country was filled with rumors to the prejudice of the harmless Moravians. But, on the other hand, it is equally true, that they had fully proved themselves clear of

[1] Doc. Hist. of New York, vol. iii. p. 1022.

every charge that had been preferred against them, and, finally, secured a full vindication by the highest authority of the British Government. For, by an act of the British Parliament, passed May 12th, 1749:—

"1. The Unitas Fratrum were acknowledged as an ancient Protestant Episcopal Church.

"2. Those of its members who scrupled to take an oath, were exempted from it, on making a declaration in the presence of Almighty God, as witness of the truth.

"3. They were exempted from acting as jurymen.

"4. They were entirely exempted from military duty under reasonable conditions."

Such was the ultimate result of the remonstrances of the Moravians to the British and Colonial Governments. A result, however, so tardy as that, though it aided their subsequent missionary efforts, it was yet of little or no service to the poor Christian Indians and their self-denying teachers at Shekomeko.

September 9th, 1744, Büttner was again required to appear at Pickipsi; but was again honorably dismissed. So that, notwithstanding all the trouble and vexation to which they had been subjected, they were found to be entirely innocent, and had established the conviction, in the minds of the great mass of the people, of their entire sincerity, and of the great good arising from their labors.

Their adversaries were therefore foiled in this direction. But they had adopted other expedients which were more successful; for, on the 15th of December, 1744, the sheriff and three justices of the peace arrived at Shekomeko, and, in the name of the governor and council of New York, prohibited all meetings of the Brethren, and commanded the missionaries to appear before the court, at Pickipsi, on the seventeenth. Büttner being ill, the other missionaries alone appeared, when the act before referred to, which had

been passed with special reference to their case, was read to them; by which the ministers of the congregation of the Brethren employed in teaching the Indians were expelled the country, under pretence of being in league with the French, and forbidden, under a heavy penalty, ever more to appear among the Indians, without having first taken the oaths of allegiance.

Soon afterwards, the station at Shekomeko was visited by the Moravian Bishop, A. G. Spangenberg, with the view of devising some means by which the missionaries might still carry on their work. But, all in vain. After a stay of two weeks, he was obliged to leave the converted Indians, and their friends, still exposed to all the evil influences by which they were surrounded.

"And not long after," says the Moravian historian, "the white people came to a resolution to drive the believing Indians from Shekomeko, by main force, on pretence that the ground on which the town was built belonged to others. The white people took possession of the land, and then appointed a watch to prevent all visits from the Moravians at Bethlehem."

Thus, by such unworthy means, was summarily broken up and dispersed the most promising and the most important mission to the aborigines, in this country, which had as yet been established—a mission which, if it had continued, might have preserved a remnant of that unhappy people, who were soon afterward dispersed and scattered abroad, never again to be gathered, and never again to be blessed with such noble and self-denying teachers as the faithful Moravians, who labored with such devoted zeal at Shekomeko.

Gottlieb Büttner soon ended his weary pilgrimage. He gently and happily fell asleep in Christ on February 23d, 1745, in the twenty-ninth year of his age. Blessed be his

memory. The Indians wept over him like children over a beloved parent. They dressed his corpse in white, and buried him with great solemnity in the burying-ground at Shekomeko, watering his grave with their tears, and for a long time afterwards they used to visit and weep over it. The stone afterwards placed over his grave contained the following inscription, in German: "Here lies the body of Gottleib Büttner, who, according to the commandment of his crucified God and Saviour, brought the glad tidings to the heathen, that the blood of Jesus had made an atonement for their sins. As many as embraced this doctrine in faith were baptized into the death of the Lord. His last prayer was that they might be preserved until the day of our Lord Jesus Christ. He was born Dec. 29th, 1716, and fell asleep in the Lord February 23d, 1745."

Only a small portion of this stone, very much mutilated and scarcely at all intelligible, is still preserved. The locality is still shown by the proprietor, Mr. Edward Hunting, as also the locality of the missionary buildings, some portions of the foundations of which are still recognized. The orchard planted by the missionaries has, within a few years past, with the exception of a single apple-tree, entirely disappeared: and the medicinal roots which they cultivated have, until quite recently, refused to quit their home in the soil, but, as if prompted by the instinct of Moravian zeal and love to man, have remained a blessing to those who have since continued to dwell about the spot.

The effect of the persecuting measures of their enemies, and the death of their beloved teacher, was exceedingly disheartening to the poor Indians. A portion of them removed to Pachgatgoch, where they attempted to make themselves a home among the tribe which resided there. Another portion formed a colony at Wechquatnach, on the eastern border of Indian Pond (Indian, Wequagnok, or

Wequodnoc), in the town of Sharon, Conn. And at this place was formed an Indian congregation under the charge of the Moravians. David Bruce, a Moravian missionary, a Scotchman by birth, was appointed to the station, where he died greatly lamented in 1749. When the soil came into the possession of the present occupant, Mr. Andrew Lake, the gravestone was missing; but a portion of it containing the inscription was afterwards found, laid as a common stone into a stone wall. The inscription is as follows: "David Bruce, from Edinburgh, in Scotland, Minister of the Brethren's Church among the Indians. Departed 1749."

After the dispersion of the Indians at Wechquatnach, a Moravian congregation of white persons seems to have been established on the western side of Indian Pond in the town of Northeast, on the present farm of Mr. Douglass Clark. Here was a meeting-house built, which was standing until within a few years; and near the spot, in an adjoining burying-ground, is the grave of the Rev. Joseph Powell—doubtless the Moravian missionary of that name. As appears from the stone which stood at his grave, he died in 1774, aged sixty-three years.[1]

Another portion of the Indian congregation at Shekomeko emigrated with their teachers to Pennsylvania, where they attempted to form a colony, which was fruitless. The name given to this colony, as significant of the condition and hopes of the Indians, was Freidenshütten (tents of peace).

[1] 1753. In the province of New York and New England, where the Brethren formerly suffered much, they were now invited to preach. In the city of New York itself they built a church, and the evangelical testimony and exemplary work of those brethren who, as missionaries, ministered in the gospel to the Indians at Pachgatgoch and Wechquatnach in New England, left a good impression in those parts. Their white neighbors in Duchess Co., New York Government, begged for and obtained a minister from Bethlehem.—*Crantz's History of the United Brethren*, page 401.

These Indians finally settled at Gnadenhütten (tents of grace). Among the Christian Indians who settled there was the noble Indian interpreter, John, formerly Tschoop. John finally became a victim, at Bethlehem, of that terrible scourge of the Indians, the smallpox. "As a heathen," says the Moravian historian, "John distinguished himself by his sinful practices. And, as his vices became the more seductive on account of his natural wit and humor, so as a Christian he became a most powerful and persuasive witness of our Saviour among his nation. His gifts were sanctified by the grace of God, and employed in such a manner as to be the means of blessing, both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory. His discourses were full of animation, and his words penetrated like fire into the hearts of his countrymen. In short, he appeared chosen by God to be a witness to his people, and was four years active in this service. Nor was he less respected as a chief among the Indians; no affairs of state being transacted without his advice and consent. During his illness, the believing Indians went often, and stood weeping around his bed. Even then he spoke, with power and energy, of the truth of the Gospel, and in all things he approved himself, to his last breath, as a minister of God."

John died at Bethlehem, August 27th, 1746, where his remains now lie buried with those of many other Indians.

Driven from their ancestral home, and deprived of their new-born Christian privileges and hopes, by the rapacious and unprincipled hostility of the white man, the ultimate dispersion and final annihilation of this interesting tribe of Indians is only the more affecting, because they had exhibited so great a capacity for Christian instruction, and because their whole history places in so strong a light the fact that the *vices* of the white man, his *rapacity*, *deceit*, and

cruelty, have exiled the red man from his country, from his native soil and heritage, and, irrespective of good or evil on his part, have nearly supplanted him from the face of the earth.

From the execution of the act of the colonial Government before referred to, it became impossible, of course, for the Moravians to continue their labors among the heathen within the province of New York. And its effects were most disastrous upon the missions in Connecticut, and caused their final abandonment, for fields where the devoted missionaries might enjoy the freedom of religious liberty, and the opportunity to carry on their self-denying labors, without the restraint of penal laws, and without the petty annoyance of a government nominally free, but in this case, at least, practically tyrannical and unjust.

The hostility to Jesuit influence which so strongly appears in this history of the Moravians at Shekomeko, was in itself better founded, had its direction been intelligent, and uninfluenced by those who cared less for the Jesuits than to serve their own private purposes and ends. The Jesuits were forever plotting against the Government, and exciting the animosity of the Indians against the English colonies. The old French war was itself the work of the Jesuits. And the Indian hordes themselves, which gave so terrible an aspect to that war, were generally led on by Romish Jesuits disguised in the garb of Indians. And to them was mainly due the terrible ferocity by which that war was so strikingly characterized.

The colonial Government, as well as that of the mother country, had for a long time been aware of this fact. And hence, by the provincial laws, not only a known Jesuit, but any man suspected of being a Jesuit, was put upon his trial, and, if convicted, was banished from the colony of New

York on pain of perpetual imprisonment, and, in case of escape from prison, of death.

To such as are not familiar with the infamous political intrigues and wholesale treachery of the minions of Rome, and especially of the order of Jesuits, so stringent a law may seem too severe, and may seem to partake of a persecuting character. But it must be observed that it was aimed at them, not as members of a Christian society as such, but as necessarily by the principles which they had adopted and the oaths by which they were bound, *traitors* and *spies* in the country, whose leading purpose was the subversion of every Protestant government, and the bringing in of the dominant power of Rome. And, as opportunity offered, the vile spirit of these malignant principles and oaths, have always been carried out in practice in every treacherous and treasonable form, even to the extent of overthrowing governments, and of deposing kings, and declaring their subjects absolved from their allegiance, thereby inculcating as a sacred duty, upon all members of the Church of Rome, wholesale treason, murder, and rebellion.

Thus, in England, to say nothing of the other governments of Europe, King John in 1210, King Henry VIII. in 1538, Queen Elizabeth in 1569, Charles I. in 1643, and, finally, George II. in 1729, about fifteen years previous to the expulsion of the Moravians from Shekomeko, were anathematized and deposed, and their subjects declared absolved from their allegiance by the Popes of Rome.[1]

And it is matter of authentic history, that in the troublous times of Charles I. and Queen Elizabeth, many of the most turbulent and disorganizing of the Puritan preachers were Jesuits in disguise, and in the pay of the Pope.

The law, then, against the Jesuits was at least justifiable,

[1] Church Review, vol. v., No. 4, Art. III.

if not expedient, and demanded by the necessity of the case. The great misfortune was that it should have been used for a purpose for which it was not intended, or to gratify the malice or allay the fears of those who would at all events drive the harmless Moravians from the country, without regard to the purity of their purpose, or the righteousness of their cause; and the greater misfortune still that it should have led to the passage of another law against the Moravians by name, of the most odious, unjust, and persecuting character.

MORAVIANS IN NEW YORK AND CONNECTICUT.

VISIT OF THE COMMITTEE.

The foregoing valuable contribution to the historical recollections of the early Indian Mission of the Moravian Church in this country, was received by its members with peculiar welcome. It appeared at a time when a spirit of inquiry in that direction was generally prevalent, when men and incidents of the past were being made the subject of research, and information sought for, that, at a later day, might be inaccessible, or might have perished with those who alone were its repositories.

The contents of the "Shekomeko" pamphlet were, furthermore, of so satisfactory a nature as to suggest the propriety of visiting the scenes to which they refer. The wish to do so was entertained by a number of persons. It was thought that, with the aid of records and documents known to exist in the archives of the Church at Bethlehem, Mr. Davis's discoveries might be confirmed, new clues obtained, and the identity of the old stations established beyond a doubt.

No one was more interested in such a result than Mr. John Jordan, Jr., of Philadelphia, who at once proposed to conduct a party of exploration to the places in question, at some early day—and the 13th of June was designated. In the mean time, the necessary preliminary arrangements were made, and the co-operation of Mr. Benson J. Lossing, of Poughkeepsie, and that of the Rev. Sheldon Davis, of Pleasant Valley, were promptly offered. With Mr. and

Mrs. Jordan there were also associated Mr. Townsend Ward, Librarian of the Historical Society of Pennsylvania, Messrs. John A. McAllister and George F. Bensell, of Philadelphia, and the writer of these pages—all members of the Moravian Historical Society.

An account of the result of this visit appeared in *The Moravian* of July 21st and 28th, from which the following is an extract:—

"On Monday, the 13th of June," continues the writer, "four of our party left Bethlehem in the early train for New York. There we were joined by the remaining Philadelphians—one of them an artist, who had been engaged to take sketches of the localities we designed visiting. At 3 P. M., we went on board the North River steamer 'Thomas Powell,' and here made the acquaintance of Mr. Benson J. Lossing, the well-known author of *The Field Book of the Revolution*, and a contributor to several of the popular journals of the day. Mr. Lossing had been apprised of our project, and, it being congenial to his own tastes, had resolved on joining the party, at the same time offering the hospitalities of his home at Poughkeepsie.

"The weather was rather unfavorable to have us enjoy the river scenery, for the sky was overcast, and threatened rain; yet, with such an admirable guide as Mr. Lossing, to whom every point was familiar, the river was invested with more than ordinary interest. Arrived at Poughkeepsie, we were received by Mr. Lossing's household with a warm welcome. The kindness we experienced at the hands of this excellent family during our short sojourn in the city, and the pleasure we subsequently derived from their company on our excursion, I cannot refrain from adverting to."

Here we were greeted by the first tokens from the long since dead. In Mr. Lossing's library we were shown the remaining fragment of Gottlob Büttner's tombstone—a

heavy mass of gray carbonate of lime; on one side of which stands the following inscription, in the thin Latin characters, that are met with in the print of the last century:—

OTTES AM
IDEN DIE B
3 IHRE SÜN
BLUT JESU VER
ELCHES SIE AUCH
UND SICH IN D
HERRN TAUF
LETZTES F

It was a venerable object this time-worn memento of the past! Though silent, it spoke forcibly of the transitoriness of human things—not only of the end of all honor and glory, but also of the end of all tribulation and suffering.

Four years ago this relic came into the possession of the Poughkeepsie Lyceum—having been purchased by one who had been travelling in Duchess County, and collecting Indian curiosities with a view to form a museum. Its history and the import of the inscription were generally unknown—though Mr. Davis was almost confident that it was the gravestone of the Moravian missionary. Some deemed it a monument to an Indian chief. No one could interpret the fragmentary epitaph in an unknown language. It was, therefore, extremely gratifying to those who had so often read the mysterious characters, to have them compared with the following original draft, in the German, designed at Bethlehem, in 1745, for the gravestone of the departed Büttner:—

HIER RUHET
GOTTLOB BÜTTNER,
DER NACH DEM BEFEHL SEINES
GOTTES AM KREUZ,
DEN HEIDEN DIE BOTSCHAFT BRACHTE,
DAS IHRE SÜNDEN DURCH DAS
BLUT JESU VERSÖHNT SIND,
WELCHES SIE AUCH ANGENOMMEN
UND SICH IN DEN TOD DES
HERRN HABEN TAUFEN LASSEN.
SEIN LEZTES FLEHEN WAR,
DAS SIE ALLE MÖCHTEN BEHALTEN WERDEN,
BIS AUF DEN TAG JESU CHRISTI.
ER WAR GEBOREN DEN XXIXSTEN
DECEMBER MDCCXVI, (V. S.)
UND ENTSCHLIEF, IM HERRN,
AM XXIIISTEN FEBRUAR MDCCXLV. (V. S.)

Mr. Lossing promised to exert his influence to have the stone transferred to the Moravian Historical Society.

On Tuesday evening, we made the acquaintance of the Rev. Sheldon Davis and his wife, who reside at Pleasant Valley, seven miles northeast of Poughkeepsie. Mr. Davis had been apprised of our arrival, and, as he had offered to act as guide in our tour of exploration, had come to Mr. Lossing's, to decide on the course of the route, and complete the necessary arrangements.

On Wednesday morning, we accordingly set out for the site of old Shekomeko. Several conveyances had been provided—as our party had been joined by Mr. and Mrs. Lossing and Miss Fanny Sweet, his sister-in-law, and his daughter, Miss Cora Lossing. The weather was fair overhead, but promised a warm summer's day. Leaving the eastern limits of the city by the Duchess turnpike and crossing Wappinger's Creek, we soon reached Pleasant Valley, where we were joined by Mr. and Mrs. Davis in his own carriage. Passing next through a rich agricultural

and grazing region, at this season of the year in the full freshness of verdure, along avenues of maples, and by clusters of graceful elms in meadows blooming with buttercups and daisies, we left the main road, to see the noble cattle at Thorndale, the seat of Mr. Jonathan Thorne, of New York.

At noon, we drew up at Mabbettsville, a small collection of houses, with tavern, store, and blacksmith-shop, the ordinary nucleus of an incipient village. This is the Filkintown of the historian Loskiel, so called from the Filkins, early settlers in the neighborhood. It lies in a pretty valley, surrounded by gently rising hills, eighteen miles from Poughkeepsie. The day had grown excessively warm, and there were indications of a shower. We had twelve miles to make before reaching the terminus of our journey, and that through a hilly country over the highest cultivated lands in Duchess County, which repeatedly afforded imposing views of the Catskill, beyond the Hudson, and the Taghkanic Mountain, in Massachusetts. Four miles from Shekomeko, at Thompson's Pond (Huns Lake), one of our horses dropped down dead from the intense heat, and although this loss occasioned delay and inconvenience, it afforded several of our party, who were compelled to proceed on foot, an opportunity of enjoying the beauties of the Stissing Valley, into which we were just entering. A sudden bend in the road afforded a charming prospect. Before us, from north to south for six miles, stretched the back of old Stissing—an isolated granite mountain, with sides and rugged ridge, covered with forest as thick as when the Mohegan, one hundred years ago, roamed through its solitudes to rouse the bear, or chase the bounding moose. Eastward, along its foot to the farthest limits of the landscape, lay luxuriant meadows with not a tree to vary the tapestry of green that was sparkling with the recently fallen raindrops;—and over this picture deep silence brooded—no

signs of life, no cattle, no birds, not a moving cloud were there; the very school-boys, just freed from the restraint of the school-house by the side of the road, were lying in groups on a knoll, and quietly looking up that tranquil valley, as though they had been imbued with the spirit of its Sabbath stillness.

At four P. M. we all met at Mr. Edward Hunting's, in the township of Pine Plains, on whose lands is the site of Büttner's grave and of the Indian village of Shekomeko. Here we were received most cordially, as well by the proprietor's family (consisting of Mr. and Mrs. Hunting, his two daughters, and his brother, Mr. Samuel Hunting), as by a number of neighbors and friends, who had been advised of our intended visit. Among the latter were the Rev. Frederick Sill, an Episcopal clergyman from Lower Red Hook, Mr. Samuel Deuel, and Mr. Theron Wilber. Mr. Hunting's homestead is a good specimen of the New England style of farm-house, a low white frame building set back from the road, with door-yard planted with balsams and mountain-ash, and a row of sugar maples along the fence. It lies on the hill-side which slopes down to the valley of the Shekomeko Kill.

Having partaken of a well-served dinner, our party, which had by this time increased to twenty, set out for Büttner's grave. Passing through a lane in a southwesterly direction, we entered a pasture on rising ground, and in a few minutes were gathered around the spot where repose the remains of the young and lamented missionary. A slight depression in the soil, and the protruding edge of the remaining portion of the heavy limestone, are all that mark the place. We read the account of his sufferings and death from Loskiel, and wondered that one so fearless and devoted should have lain here so long uncared for, the mound that was

raised over him levelled with the sod around, and his resting-place forgotten.

The rediscovery of Büttner's grave is due to Mr. Davis's indefatigable industry in following up the traces of early Moravian labor in Duchess County. In 1854 this gentleman interested Mr. Hunting in the search for the spot. There was but one person living from whom any reliable information could be obtained in reference to it—Mr. Josiah Winans, a descendant of a former proprietor of the farm. He had worked on it near the close of the last century, and it was said he could without doubt determine the precise locality of the grave. On being brought to the field, Mr. Winans drove a stake into the ground, declaring that the remains of Büttner were buried within a rod of the same, adding that the first large stone the plough would strike, would prove a fragment of the old gravestone. His assertion was soon verified; for the plough had cut but a few furrows, when the share caught in and turned up the slab that lay a few inches below the surface. It was allowed to remain on the spot, and is all that marks the site of the grave. Since its rediscovery, Mr. Hunting has kept the ground sacred; and, on the present occasion, expressed a wish that some memorial might be erected to secure it inviolate for the future, and to keep in remembrance the resting-place of a good man in a land of strangers.

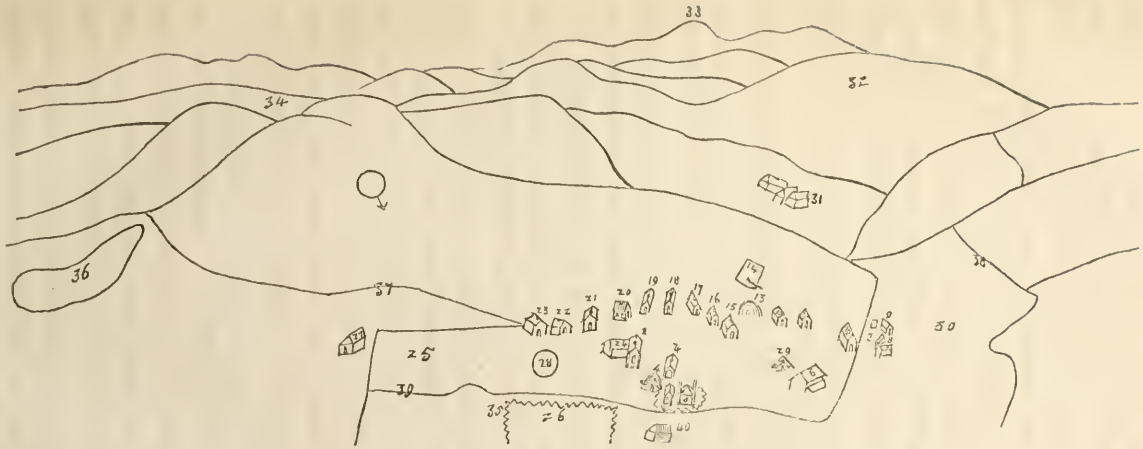
Of the earlier condition and fortunes of the grave, we ascertained the following facts: During the proprietorship of James Winans, between 1762 and 1797, an attempt was made to remove the stone, which, standing upright in the middle of a field, proved an obstacle to its cultivation. A yoke of oxen and three horses were, however, unable to draw the large and heavy slab from the ground. It was allowed to stand. About 1806 some thoughtless boys who attended the district school-house, as they passed to and fro,

were wont to gather about the grave of the unknown man, and succeeded in gradually demolishing the memorial. It is said that one of the number, who protested against the sacrilegious act on the part of his comrades, is the sole survivor of the party. Shortly after this, the grave was searched for treasure; tradition saying that an Indian warrior lay buried there, with a rifle of costly workmanship. But there was nothing found except a skull and bones, and portions of pine boards—the remains of the missionary and of the narrow house in which he had been consigned to the earth. The fragments of the stone were replaced, but they gradually were scattered, and the plough and harrow finished the work of destruction. Soon after Mr. Hunting came into possession of the farm, in 1829, he found part of the gravestone built up in a stone wall. It was removed within doors, became an object of curiosity to visitors, and eventually passed into the possession of the Poughkeepsie Lyceum.

Our next object was to determine the site of the old Indian village. We were shown, a quarter of a mile to the southeast of the grave, what were deemed relics of the settlement, an old apple-tree, a pile of stones, said to have been the foundation of a "sweat-house," and a basin in the brook that comes down the hill-side, where the Moravian preacher used to dip the Indian children ill with small-pox; but these traditions we found difficult to reconcile with a sketch of Shekomeko as it was in 1745, which we had brought along to aid us in our researches. There was strong disagreement between tradition and history. To the latter we resolved to keep, and accordingly set out on a tour of reconnoissance, fully confident that the missionary's pen-and-ink sketch would form an infallible guide to the missionary's converts' homes. As we advanced, we compared the picture with the original. We ascended a hill on the east, but found ourselves mistaken in the position. To

our right there was but one point from which the drawing could have been taken, and that was a well-wooded mountain, promising a difficult ascent. Four of our party, including Mr. Davis, set out to make it. Mrs. Lossing, too, inspired with the excitement of the search, ventured to join the number; nor was she second to any in resolution of purpose to surmount all obstacles. Having passed through the meadow where the brethren, white and Indian, had their separate planting-grounds, we began the ascent. Pushing aside the brush, and treading under foot the flora of medicinal herbs that sprang in exuberance from the rich black mould, we forced our way upward in the dark shade of trees, through whose boughs solitary sunbeams struggled to strike upon the humid ground below. The white birch we found an inhabitant of these woods; but the red man, who had wrought its pliant bark into the light canoe, was gone, and we found nought to call him to mind but a single moccasin that bloomed in solitary beauty on the soil that had often been pressed by the buckskinned foot of the Indian hunter. Arrived at the summit, we found ourselves on commanding ground, and soon determined the outline and detail of the sketch, for we stood on the spot from which it had been taken. Below us, at a mile's distance, was the pasture with Büttner's grave; behind it rose the hills of the middle ground, and along the margin of the horizon, eastward, stretched the ethereal forms of the blue Taghkanic.

It was with no little satisfaction that we returned to our party, enabled as we now were to fix the site of the village. A ploughed field, that slopes southward of Büttner's grave to the meadow, embraces its limits. Perhaps eighteen feet intervene between where the missionary lies, and where the Indian huts were ranged in a crescent around the little bark-covered church. Our artist took his first sketch from



SHEKOMEKO IN 1745.

From an original drawing in the Moravian Archives at Bethlehem, Pa.

1. The mission house.
2. The bakeoven.
3. The barrack (for hay and grain).
4. The cellar.
5. The stable.
6. Abraham's house.
7. John's house.
8. John's workshop.
9. Jacob's house.
10. Boaz's house.
11. Peter's house.
12. David's house.
13. Joseph's house.
14. The graveyard (Büttner's grave in the corner below).
15. Cornelius' house.
16. Nicodemus' house.
17. Solomon's house.
18. Jonas' house.
19. Susanna's house.
20. Jephtha's house.
21. Philip's house.
22. Isaac's house.
23. Nathaniel's house.
24. The church.
25. The missionaries' large field.
26. The missionaries' small field.
27. Zaccheus' house.
28. An old garden.
29. Abraham's cellar.
30. The Indian brethren's field.
31. Hendrysen's place.
32. Hendrysen's Mountain.
33. K'takanatschan, the "Big Mountain."
34. Robert du Bois' place.
35. The bridge and fence.
36. The small lake.
37. The path to the lake.
38. The fence.
39. The kill.
40. Ruth's house.

the meadow, looking westward. The setting sun had just for the last time painted with purple and gold a cloud that rested on Stissing; the lengthening shadows fast blending into the shades of evening, had warned the plough-boy in the adjoining field to unyoke his steers; and stillness touched the rural landscape with inexpressible beauty as we bade farewell to scenes that are consecrated to the memory of self-denying labors of Christian love. Here had lived Rauch, Büttner, and Mack, perilling their lives for the souls of degenerate heathen, and accomplishing triumphs, which, though unknown to the world, are recorded in the book of God's eternal remembrance.

When we reached Mr. Hunting's, we found the rest of the party about leaving for Mr. Theron Wilber's, by whom arrangements had been kindly made to have us spend the night. We were accompanied by Mr. Hunting, the Rev. Mr. Sill, and several of the neighbors, whose interest in our mission had evidently increased. A short ride brought us to Mr. Wilber's seat, at the north end of a beautiful sheet of water (Buttermilk Pond, now called Halcyon Lake)—one of those numerous lakes which are a characteristic geological formation of this section of New York. A party of our host's friends (including Drs. Guernsey and Smith, Mr. Peck, and several ladies) from the village of Pine Plains, two miles above, had been invited to meet us, and their agreeable society added largely to the pleasures of the evening. The gathering at "Halcyon Hall" has altogether left a most pleasing impression. After a sumptuous tea, the honors of which Mr. Wilber did in person, the time was diversified by strolling in the green lawn, boating, and conversation on the broad piazza, that overlooks the lovely picture. The brilliant lights within the hall, and the moon overhead silvering the bosom of the placid lake, whose repose was disturbed only by the distant stroke of the oar,

and the cry of the whippoorwill from the side of Stissing, that lay in deep shadow in the west, was a scene altogether of fairy characters. We were unconsciously carried back to the days of Büttner, for hither he and his Indians were wont to come to shoot the duck and spear the pickerel. It was a late hour when the company separated, for all were loath to shorten the delights of the lovely summer's night.

Having bid adieu to our courteous host on Thursday morning, we returned past Mr. Hunting's, crossed the Shekomeko Kill, and a mile beyond drew up according to appointment at Mr. Samuel Deuel's for breakfast. On our way we had a full view of the Shekomeko Mountain, which lies parallel with Stissing (three miles intervening between the two), and is its exact counterpart in miniature. From this hill the creek receives its name, Shekomeko, according to tradition signifying "the little mountain." Stissing has the name borne by an Indian, who once lived in the gap which forms a transit over the mountain, two miles from its northern extremity.

At Mr. Deuel's we took leave of Mr. Sill and his wife. After an excellent breakfast and many kind attentions, at 9 o'clock A. M. we set out for Indian Pond, ten miles further to the east, the site of the Wechquadnach (properly Pachquadnach) station, where lie the remains of the missionary David Bruce. Our road lay over an extremely rough country. From the summit of Winchell Mountain we again had a commanding prospect. Extending along the western line of the horizon were the Shawangunk and Katskill Mountains, and on the eastern the Taghkanic.

At noon we arrived at the farm of Mr. Douglas Clarke, in North East Centre, where we were hospitably entertained, and where one of the party, who was indisposed, experienced much kindness. After dinner, Mr. Clarke, a venerable man of eighty-three, and his son, Col. Hiram Clarke,

led the way to the spot where the mission house stood, and where lie the remains of Brother Joseph Powell. The site of Powell's grave is marked by a ledge of slate rock on high ground in a pasture, perhaps a quarter of a mile south of the farm-house. The tombstone was removed by Mr. Clarke some years ago to insure its preservation, and with several others stands against the stone wall in an adjoining orchard. It is a headstone of dark slate, and stood erect in the ground, contrary to Moravian usage, which fact, as well as the inscription, "The Rev. Joseph Powell, died 1744, æ. 63," would seem to intimate that it was a tribute at the hands of the settlers to the memory of their home missionary.

The circumstances that brought Brother Powell into this neighborhood, long after the abandonment of the Indian mission, were as follows: On the death of Bruce in 1749, the whites about Wechquadnach expressed a wish to have a Moravian brother minister to them in spiritual things. To this Brother Christian Froehlich alludes in a report written from Pachgatgoch in 1752, in which he says: "Our Br. Bruce was much beloved by both whites and Indians, who deplore his early loss. The former desire a brother to preach them the Gospel, and have permitted me to put a stone on Br. David's grave, and then inclose it with a fence." In May of the same year a letter was sent to Bethlehem reiterating the request, and met with a response; for in July of 1753, Brother Abraham Reinke was despatched on a visitation. In his report he states that during his sojourn of eight weeks he preached twenty times, to large audiences, sometimes numbering three hundred souls. His appointments were at Salisbury and Sharon, Conn., and in the "Oblong," in "Nine Partners," and at Livingston's Manor, in Duchess County, N. Y.

The Oblong (which name is still retained) he describes

as "a tract of land seventy to eighty miles in length, by two in breadth, on the confines of Connecticut, by which it had been transferred to New York in exchange for other lands. The settlers had come over from Connecticut five years ago, in expectation of bettering their fortunes by the purchase of cheap farms, and for the enjoyment of religious liberty." A second letter, subscribed by thirty-four of his stated hearers, and addressed "to the United Brethren at Bethlehem," was given to Brother Reinke on his return.[1] He was succeeded by other brethren, and thus this vicinity was recognized as a home mission field, in which Powell was one of the last to labor.

Of the Wechquadnach mission house there is no trace; old Mr. Clarke, however, pointed to where it had stood within his recollection. Tradition has preserved nothing of the site of the Indian village. As our missionaries, in

[1] The following is a copy of the letter, preserved in the Bethlehem archives:—

"*To the Church of the United Brethren at Bethlehem:*—

"We cannot but return our hearty thanks, not only for your kind answer to our letter dated May, 1752, but more especially for the favor of sending us a minister to preach the Gospel of our Lord Jesus Christ, who has been with us for two months; and since he is now returning home, and you desire to know our minds in this affair, this is to let you know that we are exceedingly well satisfied, and think ourselves much benefited, as well by the gospel sermons of Mr. Reinke, as also by the conversation we had with him, being thereby confirmed in the choice we have made of one of the United Brethren to be our minister. And now our sincere desire is to have the Gospel of Jesus Christ continued among us, for we believe it is the power of God to salvation to all them that believe. If we, therefore, could have either Mr. Reinke again, if it could be, or, if not, some one else of the United Brethren to settle among us, we should look upon it as a very great favor. We don't doubt it will prove a blessing not only to us but also to many of our neighbors. We are in general in low circumstances in the world, but, however, we hope to be able to support the minister that comes in a comfortable manner. And since we believe your aim

writing of Wechquadnach, never distinctly allude to one, there is room for the presumption that the dwellings of the Indians were scattered along the western shore of the lake, inasmuch as the nature of the ground is such as would have led them to select it for planting purposes.

Leaving these faint memorials, on descending the hill, there lay at our feet "Indian Pond," a fine sheet of water full a mile in length. Our missionaries call it "Gnaden-See" (Lake of Grace). It lies partly in the Oblong, and partly in Sharon Township, Litchfield County, Connecticut. Across this beautiful lake the Indian brethren conveyed the remains of their beloved teacher to the Connecticut side for interment in their own burial place.

Bruce's labors among the Indians of Wechquadnach and Pachgatgoch were short. In January, 1749, he commenced them, and as early as July he had entered into the joy of his Lord.[1]

is to gain souls for Christ, we don't scruple but you will take our case into consideration, we being destitute of a minister and school, and grant us our request.

Signed:—

AZARIAH SMITH,	CALEB WOODWORTH,
STEPHEN HIGBEE,	GERSHOM WOODWORTH,
DAVID PHELPS,	WILLIAM ENOS,
JAMES PARKE,	ANDREW MOREHOUSE,
ELISHA COLVER,	JONATHAN PHELPS,
TIMOTHY EDWARDS,	PHINEAS HOLCOMB,
JAMES ALLWORTH,	JOHN HARRIS,
MARTIN WINCHELL,	ZEPHANIAH HARVEY,
ROBERT WINCHELL,	DERRICK JOHNSON,
BENJAMIN BRUCE,	JOHN WOODCOCK,
DANIEL HIGBEE,	JEDEDIAH MORE,
JONATHAN RONALS,	EDMOND EDMONDS,
GIDEON MOORE,	JOSEPH PARKE,
ASHBEL MOORE,	EBENEZER HURLBUT,
GEORGE RICHMOND,	JONATHAN MOORE,
PETER CASWELL,	SIMON MOORE,
STEPHEN CASWELL,	ZEBULON MOSES.

[1] The diary of the Bethlehem congregation for 1749 gives the following in relation to his death: "*July* 13*th*. Toward evening the two Indian

Drawn by George F. Bensell.

Wechquadnach Lake or Indian Pond.

We followed the same path on the north side of the pond as the mourners had done when accompanying his remains to their last home. Half an hour's walk along the foot of Indian Mountain brought us to the farm of Mr. Andrew Lake, in Sharon Township. Here we were met by his son, Mr. Lake, Gen. Charles F. Sedgwick, and Mr. Richard Smith, of Sharon village. Mr. Lake, who is now eighty years of age, pointed out the site of Bruce's grave, in the meadow where we met, a few rods from the edge of

brethren, Samuel and Gottlob, arrived from Pachgatgoch with the intelligence that Br. Bruce had been lying seriously indisposed in the mission house at Wechquadnach already for a week. It was deemed advisable to have a brother visit him, and accordingly Br. Post was despatched without delay.

"*July* 22*d*. At noon Moses's son came from Wechquadnach with letters from Br. Post, stating that on his arrival Br. Bruce was no more, having departed on the 9th inst., a short time after Samuel and Gottlob had left for Bethlehem. On the 6th inst., after his return from Westenhuc, or Wannaquatiksk, writes Br. Post, our brother was taken ill, and although he suffered much pain, was in a happy frame of mind. Shortly before his release, a neighbor called to see him, and on asking him how he did, Bruce replied, not well! 'But you are prepared to go into the heavenly fatherland,' added the other. 'Yes!' he answered, 'I shall soon see my Saviour.' Our Indian brethren, Moses and Joshua, were his constant attendants during his illness. A short time before his end, taking their hands into his own, he pressed them to his heart, and entreated them to hold fast to the Saviour. Some English neighbors assisted our Indians in making preparations for interring his remains. The former, to whom he had endeared himself, procured linen, and the body was laid out in white. The funeral service was attended by many friends. Joshua, son of Gideon of Pachgatgoch, delivered a discourse in Indian, reminding his hearers of all that their teacher had told them of the Saviour's love, and many were the tears that moistened the dark cheek of that mourning and bereft assembly. The body was then put on two canoes, and carried over 'Gnaden See,' the brethren and friends taking their way along the bank to the place of burial, amidst the singing of hymn tunes. At the grave Br. Gideon offered a prayer, and thus was buried the first of our number among the hills and valleys of New England."

the pond. As at Pachgatgoch (as we ascertained later), so here the Indians buried their dead on low ground; whether these were exceptional instances, or whether it was a custom, is a question of interest yet to be decided. Mr. Lake stated that he had been brought up at the outlet of the pond, that when a boy he had gone to school in the old mission house at the "Powell Place," and that he had a distinct recollection of Bruce's grave, and the stone standing at its head. When the farm was held by Mr. Moses Clark (from whom it passed into the hands of Mr. Lyman Bradley, Mr. Lake's predecessor), the grave, long neglected, had been ploughed with the rest of the field. About fifteen years ago, Mr. Lake found the fragment of the headstone built up in a stone wall. It was shown to us at the house. It is of dark slate, and contains the following parts of the original inscription:—

Br
nburgh in
d, Minister of the
ethrens' Church
g the Indians
parted 1749.

The epitaph, as given by Loskiel, reads thus: "David Bruce, from Edinburgh, in Scotland, a Minister of the Brethrens' Church among the Indians, departed 1749."

While cultivating the meadow, from time to time indications of other graves, besides that of the missionary, have been observed. Mr. Lake intimated the pleasure it would afford him to co-operate with any that might wish to erect a memorial on the spot. A few yards west of the grave is a narrow slate ridge, twenty feet high, which has never been cut by the share. This elevation he suggested as a suitable point. It overlooks the pond, affords a view of the mission lands on the northwest shore, and to the south dis-

closes the bold hills of Pachgatgoch. Hither Bruce's and Powell's remains might be transferred, and what fitter resting-place than this, which so beautifully looks down upon the scenes of their former labors?

At 5 P. M. we left Mr. Lake's farm-house, accompanied by Messrs. Sedgewick and Smith as far as the village of Sharon, three miles to the southeast. Sharon is a pretty New England village, with white frame houses set back from the wide grass-grown streets, almost buried in maples and elms, the favorite shade trees of this country. On making a turn in the road, we saw it high above us on a hill-top, the rays of the declining sun lighting up spire and churchyard, the marble tombstones glittering like mounds of driven snow. We had yet fourteen miles to accomplish to our journey's end, but the drive was exceedingly pleasant, through a diversified country, and on a lovely summer's evening.

It was dark when we reached the village of Kent, the terminus of the day's varied scenes and incidents. It lies on the Housatonic Railroad, fifty miles north of Bridgeport. At the "Railroad House" we had excellent accommodations, and likewise a friendly disposition on the part of our landlord and of the residents of the place to give us all possible information relative to the old station at Pachgatgoch. Our thanks are especially due to Messrs. John Spooner, John Raymond, Alden Swift, Rufus Fuller, and Dr. Beardsley, most of whom are advanced in years, and repositories of history and tradition that proved highly interesting.

On Friday morning our party set out for the last time in company, to visit the Pachgatgoch place, two miles to the southwest of Kent.

Pachgatgoch (properly Pishgachtigok), along with Wechquadnach, were Indian settlements, visited by Rauch as

early as 1742. Intercourse between these places and Shekomeko led to stated visitations on the part of the missionaries, and finally to their occupation. In January of 1743, Brother Martin Mack and his wife took up their abode at Pishgachtigok. The Brethren Froehlich, Bueninger (Bininger), and Senseman, likewise labored in this field. In 1764 Pishgachtigok had not yet been deserted. Wechquadnach was abandoned in July of 1753. Other Indian settlements in this neighborhood, where the Gospel was preached by Moravian missionaries, were Westenhuc and Wehtak. The former, in all probability, lay on the site of the present village of Housatonic, north of Great Barrington, in Massachusetts, the name, "Westenhuc," being merely a modification of Hoosatenuc, whence the modern Housatonic. Wehtak, or Wyatiack, would seem to have been near Salisbury, in Litchfield County, Conn. Potatik, according to Mr. Davis, lay on the east side of the Housatonic, opposite the mouth of the Poughtatuck Creek, and about three miles northeast of Newtown, Conn. The locality still bears the name, and the old Indian burying ground is still pointed out. In heavy freshets bones are frequently washed out by the river. The Indians who dwelt in these villages were lingering remnants of several New England tribes, such as Narragansets, Pequods, and Wampanoags; the latter excelled in numbers.

Of the history of the Pishgachtigok Indians we are indebted for the following account to several of the gentlemen we met at Kent village. After the treacherous death of King Philip, the English colonists, bent on the extermination of his faithful adherents, waged a relentless war. A body of Connecticut troops drove a part of his men into New York, and only desisted from the pursuit when the Indians had buried themselves in the thickets of an island in the morasses of Swamp River. Here the fugitives

resolved to build their new homes, although they sighed for the liberty of the boundless forest. Cautiously at first they would leave their retreat to hunt the deer on the neighboring hills. One day, in pursuit of a buck, they were carried by the excitement of the chase beyond their accustomed range, and when evening set in, they found themselves on the summit of a well-wooded mountain, and looking down, they saw rich corn lands below, washed by the waters of a lovely stream. Here were homes for them. The river they called Hoosatenuc, for they had come "over the mountain," and the corn lands "Pishgachtigok," for they lay on "the confluence of two streams." This migration is referred to the early part of the last century. The rights of the new comers were henceforth recognized by the English, and a superintendent appointed to administer their affairs. Mr. Swift's grandfather, an emigrant from Cape Cod, filled the office about the time our missionaries arrived.

The descendants of these "King Philip's men" are still in possession of a tract of three or four hundred acres of mountain woodland, and from the sales of a part of the original tract have the benefit of an income arising from a fund of five thousand dollars. They are called the Schaghticoke Indians, the word an evident corruption of Pishgachtigok. Of the fifty survivors, there are but three or four in whose veins flows the uncontaminated blood of the Pequods. An overseer is appointed by the Superior Court of the County, to apply the proceeds of the fund towards their subsistence, which would otherwise be but precarious, cultivating as they do only a few acres of corn and beans, and depending largely on the fisheries in the river. Mr. Rufus Fuller is the present Superintendent of the "Indian Reserve" at Pachgatgoch.

Driving along the west bank of the Housatonic, we soon reached the "Reserve." The valley here is very narrow,

flanked on the right by the Pachgatgoch mountain. At intervals along the road, on the hill-side, we passed the dwellings of the Indians, small log or frame houses, surrounded by little patches of cultivated ground. At the second of these we drew up. It was the house of Eunice Mahwee (Aunt Eunice is her familiar name), the oldest relic of her tribe, and a monument of bygone days; for when the Revolutionary War broke out Eunice was an Indian maiden of fifteen summers. To our party she was an object of peculiar interest, for in her we saw the grandchild of the good Gideon Mahweesman, the first convert to the Gospel at Pachgatgoch, who received baptism at the hands of Martin Mack on the 13th of February, 1743. On entering the yard we were accosted by her granddaughter, Lavina, an intelligent looking woman of forty. Dressed in a faded calico gown, with a man's straw hat on her head, poverty could not disguise the race whence she had sprung; the piercing almond eyes, the aquiline nose, and the nervous play of the slender nostrils, all bespoke the Indian. By her we were shown into the cottage. The furniture embraced only what was indispensable: a few chairs and a table, on which latter stood a dish of newly-taken lamprey eels. The accounts of the missionaries came vividly to mind as we saw these, for they often speak of the absence of their Indians in quest of lamprey and silver eels at the New Millpond dam, ten miles below. By the open fireplace, enjoying the genial warmth of the blazing twigs, on a rush-bottomed chair, sat old Eunice. Age had wrinkled and bleached the venerable dame, but her short thick-set form indicated the robust constitution that could endure the vicissitudes of a century. In the doorway of the adjoining apartment, with a babe in her arms, stood Laura, Lavina's daughter, a young woman of scarcely twenty, whose raven tresses and mild black eyes would have rivalled the beauties of the

bravest warrior's bride. Here was a picture for the artist, and a subject for the poet. Helpless old age and helpless infancy side by side; the limits of five generations of men "that fade like forest leaves." Eunice is still in possession of her faculties, although age has rendered their action sluggish. On being questioned, she seldom failed to give an answer, though she needed time for reflection. It was interesting to watch the workings of her mind, as interpreted by the expression of her countenance. When at a loss she would fix her eyes on the ground, as though to draw her attention from external objects, sit a few minutes in deep thought, raise her head deliberately, and in measured words, that rung with the music of a melodious voice, give the response that was to satisfy our inquiries. Of the Moravian preachers she had often heard. She told us how it was their custom to come, first one, then another, singly, stay for a short time, and next they would be accompanied by their women. The Presbyterians were no friends of the Moravians, she gravely observed. Gideon, her grandfather, she had never seen, although she knew he had been an exhorter among his people, nor had she ever visited Shekomeko. Besides imparting other intelligence of this nature, rather general, it is true, yet satisfactory, she gave us the pronunciation and meaning of Indian names of places, which in the absence of other authority, we presume may be regarded as correct. Shekomeko, as we usually pronounce the word, she ignored. Accentuated on the antepenult sounded "more Indian" to her ear. The Pachgatgoch of our missionaries, as well as the modern Schaghticoke, she recognizes as corruptions of Pishgachtigok, signifying the "confluence of two streams." Housatonic she spoke Hoosatenuc, "over the mountain," with the accent on the first syllable. Wechquadnach she refused to accept; instead she offered Pachquadnach, which orthography was the first

used by our missionaries, as reference to their diaries will show. Eunice had known John Konkaput, "the Stockbridge," a pupil at Nazareth Hall some time in 1787, a learned man and able physician in his tribe. He had taken to drinking, ruined his worldly prospects, and finally fell a victim to the vice that is proverbially the Indian's death. To some of the party Laura's infant was also an object of interest, no less than the great-great-grandmother. "It is a sprightly papoose," observed a bachelor gentleman of the party, taking it from its mother's arms, and dandling it on his knees, while a smile of delight illumined the placid countenance of the young mother. On ascertaining that the infant was yet unbaptized, it was suggested that it receive the name "Helen Lossing," in honor of Mrs. Lossing, and that Mr. Davis, at some early day, perform the baptism. Of the religious condition of the modern Schaghticoke Indians there is not much to say. Mr. Davis has perhaps interested himself in their spiritual wants more than any one else. Ten years ago Eunice connected herself with the Congregational Church.

The time was now come to close our interesting interview, and likewise to part with our travelling companions, as we intended taking the noon train for Bridgeport. Bidding adieu to the Indian household, we accompanied Mr. Davis and his wife, and Mr. Lossing's family, to the lower end of the settlement, beyond which lay their respective routes. It was with unfeigned regret we took leave of these excellent people, who had generously given their time and valuable services for the benefit of our undertaking, which, owing to their labors, had resulted in success we had not ventured to anticipate. Not only are they eminently worthy of our regards in this respect, but also of our grateful remembrance for the many tokens of friendship and hospitality received at their hands.

On our return to Kent village, Dr. Beardsly, who had accompanied us to the "Reserve," pointed out the site of the Pachgatgoch graveyard, lying in a meadow near the bank of the river, on the farm of Mr. John Raymond. This was the last memorial we saw of these deserted Indian stations. Arrived at Kent we took the train for Bridgeport, and reached New York late in the afternoon. On Saturday, the 18th of June, the several members of our party left for their respective homes, having thus safely and successfully accomplished a tour of historical reconnoissance, which was agreeably diversified by reminiscences and landmarks of the past, and by the social delights of friendly intercourse.

PROCEEDINGS OF THE SOCIETY, AND THE DEDICATION OF THE MONUMENTS.

At a meeting of the Moravian Historical Society, held on the 11th of July last (1859), in its rooms at the Whitefield House, Nazareth, Penn., the following preamble and resolution were adopted, viz.:—

Whereas, The Society has been informed that several of its members have recently visited the sites of Shekomeko, in Duchess County, N. Y., and Wechquadnach, in Litchfield County, Conn., scenes of the labors of the Brethren Büttner, Bruce, and Powell, among the Indians and whites during the last century; and,

Whereas, All traces of the graves of these devoted men, no longer marked by stones, will eventually be lost; therefore,

Resolved, That with a view to cherish the memory of good men, and to mark for future generations the scenes of their remarkable labors, monuments be erected over the grave of Gottlob Büttner, at Shekomeko, and near the graves of David Bruce and Joseph Powell, at Wechquadnach; and that the following members of the Society be appointed a committee (with power to add to their number) to collect the requisite funds and superintend the erection thereof:—

Committee.—Rev. Sylvester Wolle, Bethlehem, *Chairman.*
Rt. Rev. Peter Wolle, "
Rev. Henry A. Shultz, "
William C. Reichel, "
Andrew G. Kern, Nazareth.
Granville Henry, "
John Beck, Litiz.
John Jordan, Jr., Philadelphia.
Townsend Ward, "
John A. McAllister, "
Rev. Sheldon Davis, Pleasant Valley, Duchess Co., N. Y.
Benson J. Lossing, Poughkeepsie, N. Y.

The following gentlemen, having consented to serve on the committee, were added to the number, viz.:—

Rev. Edwin T. Senseman, New York.
A. Bininger Clark, "
Rev. Edmund A. de Schweinitz, Philadelphia.
Rev. Emile A. de Schweinitz, Salem, N. C.
Edward Hunting, Pine Plains, Duchess County, N. Y.
Theron Wilber, " " "
Andrew Lake, Sr., Sharon, Litchfield Co., Conn.

The committee intrusted with the development of this interesting project met for the first time at the house of the Chairman, on the evening of July 22d. Between this date and the 23d of September, frequent sessions were held, in the deliberations of which members from Philadelphia, also, repeatedly participated. With those in Duchess County there was necessarily a large exchange of letters, the correspondence on their part being mainly conducted by the Rev. Sheldon Davis and Benson J. Lossing.

Messrs. Andrew Lake and Edward Hunting, proprietors of the lands, respectively, at Wechquadnach and Shekomeko, having consented to the erection of monuments, at the same time kindly offering such assistance as they could render, the committee saw nothing in the way of a successful accomplishment of its work. In order to afford ample time for the necessary preparatory arrangements, the dedication of the proposed memorials was fixed as late as the season would allow, and the 5th and 6th days of October designated.

As to the monuments themselves, they were to be plain and substantial. Durability of material rather than ornamental beauty was deemed desirable, and hence a sufficient sum was appropriated to have them, when complete and in place, landmarks for future times. To avoid the additional expense of transportation from any distant point, the com-

mission was given to the firm of Miller & Co., at Poughkeepsie. Messrs. Davis and Lossing cheerfully undertook to select the designed material, to superintend the lettering of the inscriptions, and to report the progress of the work. Without such local co-operation numerous and irksome inconveniences would inevitably have been incurred. Granite was originally selected as the most appropriate material, but, in consideration of its greater cost when wrought, it was abandoned and marble substituted.

In a letter, under date of August 5th, Mr. Lossing (to whose artistic taste and conception the committee was fortunate to be able to intrust the designing of the monuments) states that he had finally contracted for two obelisks, such as he thought would meet with the approbation of all concerned; inclosing, at the same time, a draft of each with the following explanation:—

Shekomeko Stone.

Pedestal, 29 inches square; 12 inches high; of Connecticut sandstone. Weighing 700 lbs.

Base, 23 inches square; 12 inches high; with moulding above 2½ inches high. Weighing 500 lbs.

Shaft, 18 inches by 15½ below; 17 inches by 14½ above; 4 feet 5 inches high. Weighing 1,400 lbs.

Entire height, 6 feet 6½ inches. Entire weight 2,600 lbs.

Wechquadnach Stone.

Pedestal, 29 inches square; 12 inches high; of Connecticut sandstone. Weighing 700 lbs.

Base, 23 inches square; 11 inches high; with moulding above 2½ inches high. Weighing 500 lbs.

Shaft, 18 inches by 15½ below; 10 inches by 8 above; 6 feet high. Weighing 1,400 lbs.

Entire height, 8 feet 1½ inch. Entire weight 2,600 lbs.

"Monuments of such form and dimensions of the finest Italian marble," continues Mr. Lossing, "the stonecutter

agrees to construct, for $260 00,[1] which sum includes transportation thirty miles across the country, the desired masonry at the Büttner grave, and their erection, and to have all completed before the first of October next."

The following inscriptions were next prepared and forwarded to Davis, who, in Mr. Lossing's absence from home on an artistic tour to the head waters of the Hudson, superintended the lettering at Poughkeepsie:—

1. For the Shekomeko stone—

[North Side.]

SHEKOMEKO MISSION,
COMMENCED AUGUST 16, 1740,
BY
CHRISTIAN HENRY RAUCH,
ERECTED BY THE
MORAVIAN HISTORICAL SOCIETY,
OCTOBER 5, 1859.

[South Side.]

IN MEMORY OF
THE MOHICAN INDIANS,
LAZARA,
BAPTIZED DEC. 1, 1742. DIED DEC. 5, 1742,
AND
DANIEL,
BAPTIZED DEC. 26, 1742. DIED MARCH 20, 1744.

[West Side.]

German inscription that covered the original tombstone of Büttner.

[1] A further charge of $16 41 cents was incurred for lettering, making the entire cost $276 41.

[East Side.] A translation of the foregoing.

HERE LIES THE BODY
OF
GOTTLOB BÜTTNER,
WHO, ACCORDING TO THE COMMANDMENT
OF HIS CRUCIFIED GOD AND SAVIOUR,
BROUGHT THE GLAD TIDINGS
TO THE HEATHEN, THAT THE
BLOOD OF JESUS
HAD MADE AN ATONEMENT FOR THEIR SINS.
AS MANY AS EMBRACED
THIS DOCTRINE IN FAITH WERE BAPTIZED
INTO THE DEATH OF THE LORD.
HIS LAST PRAYER WAS THAT THEY MIGHT
BE PRESERVED UNTIL THE DAY OF OUR
LORD JESUS CHRIST.
HE WAS BORN DEC. 29, 1716,
AND FELL ASLEEP IN THE LORD, FEB. 23, 1745.

2 For the Wechquadnach stone—

[North Side.]

JOSEPH POWELL,
A MINISTER OF THE GOSPEL
IN THE
CHURCH OF THE UNITED BRETHREN,
BORN, 1710,
NEAR WHITECHURCH, SHROPSHIRE, ENGLAND,
DIED, SEPT. 23, 1774,
AT SICHEM IN THE OBLONG,
DUCHESS CO., N. Y.

[South Side.]

DAVID BRUCE,
A MINISTER OF THE GOSPEL
IN THE
CHURCH OF THE UNITED BRETHREN,
FROM
EDINBURGH, SCOTLAND,
DIED JULY 9, 1749,
AT THE
WECHQUADNACH MISSION,
DUCHESS CO., N. Y.

[East Side.]

"How beautiful upon the mountains
Are the feet of him that bringeth
Good tidings, that publisheth peace;
That bringeth good tidings of good;
That publisheth salvation."

Isaiah lii. 7.

[West Side.]

Erected by the
Moravian Historical Society,
October 6, 1859.

It yet remained for the Committee to determine with what exercises to conduct the dedication of the monuments. The occasion demanded something of an historical nature; and the archives of the church at Bethlehem and elsewhere it was known could furnish matter bearing on the Mohican and Wampanoag mission that had never been published. Addresses of such a nature were accordingly determined upon. With the view of rendering the services solemn and impressive, as well as instructive, those portions of the Moravian ritual that relate to death and the resurrection were selected, the use of the litanies at burials being deemed peculiarly appropriate, in as far as the remains of the missionaries had been committed to the grave without the performance of those cherished rites. For a like reason, the Easter morning litany, which is prayed yearly on Moravian burial-grounds, and the choral music of trombonists, a characteristic element of Moravian obsequies, were added to the programme of religious exercises.

Finally, it was resolved to hold introductory services of a more general nature on the evening before the first day of dedication. An opportunity would thus be afforded of gratifying the wishes of members of the Committee and friends in Duchess County, who were desirous of witness-

ing Moravian worship, and hearing addresses on subjects relating to the secular and religious history and constitution of the Brethren. The use of the Bethel, a union church in the valley of the Shekomeko, had been offered for these services.

The Rt. Rev. Peter Wolle, assisted by the Rev. Henry A. Shultz, pastor of the Moravian congregation at Bethlehem, and the Rev. Sylvester Wolle, principal of the Young Ladies' Seminary at that place, were requested to conduct the ceremonies of the dedication. The Rev. Edwin T. Senseman, pastor of the Moravian congregation in New York City, and the Rev. Edmund De Schweinitz, pastor of the Moravian congregation in Philadelphia, consented to deliver historical addresses, and the Rev. Sheldon Davis and the Rev. Frederick Sill, assistant minister of St. Thomas Church, N. Y., were invited to make introductory remarks respectively at Shekomeko and Wechquadnach.

While thus desirous of rendering the services solemnly impressive by peculiar ceremonies, fears were entertained lest occasion might be given for exciting idle curiosity, and the dedication lose the character and effect it was the wish of all it should alone have and exercise. To prevent any such result, and to have the public rightly understand the nature and design of the occasion, the members of committee in Duchess County deemed it advisable to publish the programme of exercises in full in several of the leading papers of the county. In a letter to the president of the committee, dated September 19th, Mr. Davis thus expressed the views of himself and his associates in reference to this point: "It has been with Mr. Lossing, as well as with myself, a matter of no small difficulty to determine exactly what was the best course to pursue. Some publicity was necessary in order to obtain the object of the dedication; and we finally concluded that a fair state-

ment of what was to be done, of the peculiarities of the celebration, and the names and position of the Moravian speakers, was what was demanded by the existing state of public opinion in the whole region of country round about, and rightly due the same. We feel that the influence of idle curiosity, and the notion of looking at a mere spectacle, would to a much greater extent be avoided by that method than by any other; and that, furthermore, the purpose of a sober and serious religious celebration of a matter of great public and historical interest would thus be best promoted."

In the mean time, the work on the monuments had advanced, and they were ready for the inscriptions early in September. In a letter dated the 19th of the month, Mr. Davis reports as follows: "The Shekomeko and Wechquadnach monuments are completed, and are now standing in the marble-yard at Poughkeepsie, where they are visited daily by great numbers of people. There has been no mistake or difficulty in the execution; the lettering is neat, clear, and conspicuous; the marble, especially that of the Shekomeko monument, is very fine; altogether, they fully equal my expectations, and I have no doubt will be entirely satisfactory to the committee." Again, in a letter dated September 22d, Mr. Davis writes: "I see nothing now in the way of the complete consummation of my hopes and efforts in this undertaking; and it would be inexcusable in me not to express my gratitude to God for the providential agency I have been favored with in regard to the same. The foundation of the Shekomeko monument was laid on the 15th inst. The ground was excavated six feet square and three deep, to allow of ample masonry being laid as a firm support for the heavy slab. The rough stone-work was continued to the height of three and a half feet above ground, thus forming an elevation which will materially aid in rendering the landmark a conspicuous object. The

mound is covered with sod. The labor of excavating and drawing stone was performed gratuitously by Messrs. Hunting, Wilber, and Deuel. In digging for the foundation, a portion of a skull and a large bone were exhumed, also a small piece of the coffin in a state of almost perfect preservation. These were replaced, and the fragment of the original gravestone inserted in the upper layer of masonry, so as to be readily seen."

The Shekomeko monument was set up under the direction of Mr. Miller, on Wednesday, the 28th of September.

In a letter, under date of Sept. 27th, Mr. Davis writes: "The Wechquadnach monument was set up yesterday, as the stone-cutter informs me, in perfect condition, and without accident. Mr. Lake superintended the preparatory labor. The remains of Bruce were exhumed, cared for by that gentleman with religious zeal and interest, gathered into a box, and placed beneath the monument. The skeleton was found entire, in a sitting posture, according to the Indian mode of burial, and the bones in an almost perfectly sound condition."

Owing to the heavy rains in the third week of September, the erection of the monuments was deferred, and hence Mr. Davis was prevented from being present, as in the mean time he had been called from home.

The removal of Powell's remains to the site of the Wechquadnach stone, a measure which had been originally entertained by the committee, was abandoned. On reconsideration, it appeared unnecessary, more especially as Mr. Douglas Clarke and his son, on whose land the grave is, proposed to replace the old tombstone, which is perfect, and to exercise a care for its preservation and for the sanctity of the spot. There was furthermore force in their argument, that the church and mission-house had stood on that side of Indian Pond, and hence the association of the

spot ought by no means to be forgotten or obliterated. In view of this, it was deemed proper to hold service also at this locality, and from there proceed across the lake in boats, pursuing the same course towards the southeastern shore as had been followed by the Indians when, one hundred and ten years ago, they conveyed the remains of their teacher over "Gnaden-See" for interment in their national burial-ground.

All the necessary arrangements having been completed, ten of the number that purposed participating in the dedication set out from Bethlehem, on the afternoon of the 3d of October, for New York. The party consisted of the Rt. Rev. Peter Wolle, the Rev. Sylvester Wolle, Misses Mary E. Shultz and Ellen Wolle, singers in the Moravian Church choir; Messrs. Jedediah Weiss, Ambrose H. Rauch, and James H. Wolle, trombonists; Mr. Granville Henry and Miss Sophia L. Henry, of Boulton, and Mr. W. C. Reichel. The Rev. Henry A. Shultz was prevented by official duties from leaving home. At New York, the delegation was joined by the Rev. Edwin T. Senseman, of that city, the Rev. Edmund de Schweinitz, Mr. and Mrs. John Jordan, Jr., and Messrs. Townsend Ward, John A. McAllister, and George F. Bensell, from Philadelphia, and Mr. and Mrs. Bernard E. Lehman, from Bethlehem, also members of the Moravian Church choir at that place.

On Tuesday morning, the party took the first train on the Harlem road going north, and early in the afternoon reached the Millerton station in Duchess Co., ninety-six miles above New York. Here Messrs. Hunting and Wilber were in waiting with carriages to convey the company to Pine Plains, ten miles to the N. W. At Mr. Samuel Deuel's, in the valley of the Shekomeko, they were cordially received. Mr. Davis and his wife had just come from Pleasant Valley. Mr. and Mrs. Lossing arrived later in the day;

also the Rev. George H. Walsh and Mr. Theophilus Gillender from Rhinebeck. The gathering had all the charms of a reunion, and of a meeting of parties mutually desirous of forming new and long-anticipated friendships. It was apparent, too, that the sympathies and good-wishes of the community were enlisted in the project undertaken in its midst by strangers. There were indications of the warmest welcome, and of a prevailing wish to render the sojourn of the Moravian visitors one of pleasant recollections.

Nothing was left for them to arrange. Means of conveyance from place to place had been provided, and entertainment at the several localities secured, with the assurance of hospitable receptions. From the "Shekomeko Literary Association," of Pine Plains, the following expression of interest was tendered to the Committee through its President:—

At a meeting of the Shekomeko Literary Association, convened Tuesday, Sept. 24th, 1859, for the purpose of taking action in relation to the dedication of the Büttner monument, present—

THERON WILBER,	WM. TOMS,
RICHARD PECK,	H. PARKER,
H. F. SMITH,	C. PITCHER,
DE SAULT GUERNSEY,	GILES H. DUXBURY,

It was unanimously

Resolved, That the association in a body attend the dedicatory ceremonies; also,

Resolved, That we tender to the Moravian Historical Society our high appreciation of their noble efforts to rescue from decay and oblivion the grave and memory of gifted and noble Büttner, whose zeal and uncompromising efforts to Christianize "the wild Mohicans," who inhabited the valley of the Shekomeko, met with such wonderful success.

Resolved, That we behold in this monument, in honor of the memory of the beloved Büttner on the part of the members of the Moravian Historical Society, an earnest that the cause in which he sacrificed his life still excites an interest, not only among their honorable body, but in the whole Christian world; and we consider it a harbinger of the ultimate realization of the hopes of all Christians, that there will yet be a remnant of this wonderful race evangelized, and preserved as a token of the power and goodness of the Christian religion to redeem all races and every people.

Resolved, That we tender to the members of the above society, and their friends in attendance in the ceremonies of the dedication, the hospitalities of our association; and that we will, as far as we are able, aid in the successful accomplishment of their praiseworthy undertaking.

Resolved, That a copy of the above resolutions be drawn up and signed by the President and Secretary of our Association, and duly transmitted to the Secretary of the Moravian Historical Society.

EDWARD HUNTING, *President.*

SILAS G. DEUEL, *Secretary.*

After dinner, spread with all the plenty that the treasures of autumn bring only to the farmer's table, several of the party repaired to the monument that marks the spot where Büttner lies. The pathway shows the valley of the Shekomeko. "Leaving the high-road," writes one of the number, "we struck across the fertile flat that stretches out before you for a mile, an unbroken expanse of luxuriant meadow. On every side there were indications of agricultural thrift and abundance. The husbandman here has everything to gladden his heart, water to irrigate his lands, ample pasture for his cattle, and a soil that rewards the labor of

his hands a hundred fold. Passing over this picture of rural tranquillity in a westerly direction, a gradual ascent brought us to the pasture, on whose summit the white marble soon rose in bold relief against the evening sky. The site is preëminently commanding. It overlooks the flats of the Shekomeko and the valley of the Stissing. It was near the close of a lovely October day, as we viewed these hallowed grounds, and the quiet of the landscape that met our eyes was in consonance with the feelings awakened by the associations of the interesting locality. The memories of the silent past were reflected by mountain and forest and sky, as they lay in softened outline in the magic haze of the autumnal horizon. Nature appeared to us more than ordinarily beautiful, and this, too, at a season when she decks herself in her most brilliant garments. The eastern slope of Stissing was one mosaic of crimson, and emerald and gold, and at its foot, towards the north, like a sapphire of the first water, set in the midst of this gorgeous splendor, lay the placid expanse of Halcyon Lake. The lowlands to the south were already checkered with lengthened shadows, and, when we left, the site of the old Indian village, in the hollow below, lay buried in the dusk of twilight, as are the records of what here transpired in the every-day life of Abraham, and Isaac, and John, and the other worthies who clustered around the bark-covered church of the Moravian Missionary."

The committee repaired to the Bethel, where the services introductory to those of the dedication had been appointed. On approaching the little white church a beautiful sight was presented. The roadside was lined with vehicles, and the green before the building thronged with human forms. They stood in groups upon the lawn, in the shadow of the trees, and in the softened moonlight that lit up the mild and balmy evening. The church was also full. It was

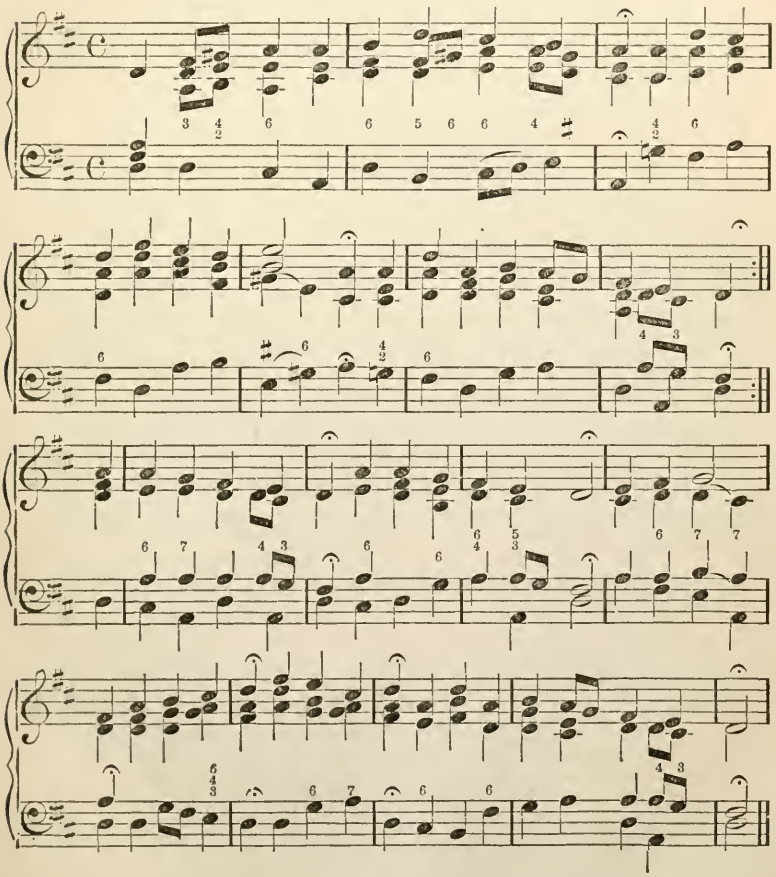
Drawn by George F. Bensell.

STISSING MOUNTAIN AND HALCYON LAKE, FROM BUEITNER'S MONUMENT.

evidently more than usually illuminated, and decked with flowers as if for a festive occasion.

The Bishop and the Rev. Edmund de Schweinitz ascended the pulpit, before which seats had been provided for the Moravian delegation. The worship was opened by the following chorus, performed by the trombonists who stood in the open doorway:—

Tune 230.



It is the accompaniment to the following stanza in the collection of Moravian hymns:—

"From thy holy habitation,
O God of grace and consolation,
Behold us met before thy throne;
Saviour, to believers precious,
With sanctified delights refresh us,
And us, as thine, in mercy own;
We humbly cry to thee,
Send now prosperity;
Let thy beauty
On us appear—establish here
Our work, the work of praise and prayer."

The Bishop now prayed the Moravian Church Litany—

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.

Lord, Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; (Exod. xxxiv. 6, 7.)

Incline thine ear and hear; for we do not present our supplications before thee for our righteousness, but for thy great mercies. (Daniel ix. 18.)

Lord God, our FATHER, which art in heaven,

Hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever: Amen.

Lord God, SON, thou Saviour of the world,
Be gracious unto us.

Lord God, HOLY GHOST,
Abide with us forever.

T. 22. Most holy blessed TRINITY,
We praise thee to eternity :‖: :‖:

T. 132; p. 2. Thou LAMB once slain, our God and Lord,
To needy prayers thine ear afford,
And on us all have mercy.

From coldness to thy merits and death,
From error and misunderstanding,
From the loss of our glory in thee,
From the unhappy desire of becoming great,

From self-complacency,
From untimely projects,
From needless perplexity,
From the murdering spirit and devices of Satan,
From the influence of the spirit of this world,
From hypocrisy and fanaticism,
From the deceitfulness of sin,
From all sin,

Preserve us, gracious Lord and God.

By all the merits of thy life,
By thy human birth and circumcision,
By thy obedience, diligence, and faithfulness,
By thy humility, meekness, and patience,
By thy extreme poverty,
By thy holy baptism,
By thy watching, fasting, and temptations,
By thy griefs and sorrows,
By thy prayers and tears,
By thy having been despised and rejected,

Bless and comfort us, gracious Lord and God.

By thine agony and bloody sweat,
By thy bonds and scourgings,
By thy crown of thorns,
By thy cross and passion,
By thy sacred wounds and precious blood,
By thy dying words,
By thy atoning death,
By thy rest in the grave,
By thy glorious resurrection and ascension,
By thy sitting at the right hand of God,
By thy sending the Holy Ghost,
By thy prevailing intercession,
By the holy sacraments,
By thy divine presence, (Matt. xxviii. 20.)
By thy coming again to thy Church on earth, or our being called home to thee,

Bless and comfort us, gracious Lord and God.

r. 96. We humbly pray with one accord,
Remember us, most gracious Lord;
Think on thy sufferings, wounds, and cross,
And how by death thou savedst us;
For this is all our hope and plea,
In time and in eternity.

We poor sinners pray;

Hear us, gracious Lord and God.

Rule and lead thy holy Christian Church;
Increase the knowledge of the mystery of Christ, and diminish misapprehensions;
Make the word of the cross universal among those who are called by thy name;
Unite all the children of God in one spirit; (John xi. 52.)
Abide their only Shepherd, High-priest, and Saviour;
Send faithful laborers into thy harvest; (Matt. ix. 38.)
Give spirit and power to preach thy word;
Preserve unto us the word of reconciliation till the end of days;
And through the Holy Ghost, daily glorify the merits of thy life, sufferings, and death;

Hear us, gracious Lord and God.

Prevent or destroy all designs and schemes of Satan, and defend us against his accusation; (Rev. xii. 10.)
For the sake of that peace which we have with thee, may we, as much as lieth in us, live peaceably with all men; (Rom. xii. 18.)
Grant us to bless them that curse us, and to do good to them that hate us; (Matt. v. 44.)
Have mercy upon our slanderers and persecutors, and lay not this sin to their charge; (Acts vii. 60.)
Hinder all schisms and offences;
Put far from thy people all deceivers and seducers;
Bring back those who have erred, or have been seduced;
Grant love and unity to all our congregations;

Hear us, gracious Lord and God.

Thou Light and Desire of all nations; (Matt. iv. 16; Hag. ii. 7.)
Watch over thy messengers both by land and sea;
Prosper the endeavors of all thy servants, to spread thy gospel among heathen nations;
Accompany the word of their testimony concerning thy atonement, with demonstration of the Spirit and of power; (1 Cor. ii. 4.)
Bless our, and all other Christian congregations gathered from among the heathen;
Keep them as the apple of thine eye; (Deut. xxxii. 10.)
Have mercy on thy ancient covenant-people, the Jews; deliver them from their blindness; (Rom. xi. 25, 26.)
And bring all nations to the saving knowledge of thee;

Hear us, gracious Lord and God.

O praise the Lord, all ye heathen:
PRAISE HIM, ALL YE NATIONS.

Give to thy people open doors to preach the gospel, and set them to thy praise on earth; (Rev. iii. 8.)
Grant to all bishops and ministers of the church soundness of doctrine and holiness of life, and preserve them therein; (Tit. i. 7, ii. 1.)

Help all elders to rule well, especially those who labor in the word and doctrine; that they may feed thy church, which thou hast purchased with thine own blood; (1 Tim. v. 17; Acts xx. 28.)

Hear us, gracious Lord and God.

Watch graciously over all governments, and hear our intercessions for them; (1 Tim. ii. 1, 2.)

Grant and preserve unto them thoughts of peace and concord;

We beseech thee especially, to pour down thy blessings in a plentiful manner upon the President of the United States, and the Governors of the individual States of the Union; upon both Houses of Congress, and the respective State Legislatures, whenever assembled. Direct and prosper all their councils and undertakings to the promotion of thy glory, the propagation of the gospel, and the safety and welfare of this country.

Guide and protect the magistrates of the land wherein we dwell, and all that are put in authority; and grant us to lead under them a quiet and peaceable life, in all godliness and honesty; (1 Tim. ii. 2.)

Hear us, gracious Lord and God.

Teach us to submit ourselves to every ordinance of man for thy sake; and to seek the peace of the places where we dwell; (1 Pet. ii. 13; Jer. xxix. 7.)

Grant them blessing and prosperity;

Prevent war, and the effusion of human blood;

Preserve the land from distress by fire and water, hail and tempest, plague, pestilence, and famine;

Let the earth be like a field which the Lord blesseth;

Give peace and salvation, O God, to this land, and to all that dwell therein;

Hear us, gracious Lord and God.

1. Te Deum, p. 2. Promote, we pray, thy servants' good,
Redeem'd with thy most precious blood;
Among thy saints make us ascend
To glory that shall never end;
O Lord, have mercy on us all,
Have mercy on us when we call;
Lord, we have put our trust in thee,
Confounded let us never be: Amen.

Supply, O Lord, we pray thee, all the wants of thy Church;

Let all things be conducted among us in such a manner, that we provide things honest, not only in the sight of the Lord, but also in the sight of men; (2 Cor. viii. 21.)

Bless the sweat of the brow, and faithfulness in business;

Let none entangle himself with the affairs of this life; (2 Tim. ii. 4.)

But may all our labor of body and mind be hallowed unto thee;

Hear us, gracious Lord and God.

O thou Preserver of men, (Job vii. 20.)

Send help to all that are in distress or danger;

Strengthen and uphold those who suffer bonds and persecution for the sake of the gospel; (Heb. xiii. 3.)
Defend, and provide for fatherless children, and widows, and all who are desolate and oppressed; (Ps. lxviii. 5.)
Be the support of the aged; (Is. xlvi. 4.)
Make the bed of the sick, and, in the midst of suffering, let them feel that thou lovest them; (Ps. xli. 3.)
And when thou takest away men's breath, that they die, then remember that thou hast died, not for our sins only, but also for the sins of the whole world; (1 John ii. 2; Rom. v. 18.)

Hear us, gracious Lord and God.

O Lord, thou who art over all, God blessed for ever, (Rom. ix. 5.)
Be the Saviour of all men; (1 Tim. iv. 10.)
Yea, have mercy on thy whole creation; (Rom. viii. 19, 22.)
For thou camest, by thyself to reconcile all things unto God, whether things in earth, or things in heaven; (Col. i. 20; Eph. ii. 16.)

Hear us, gracious Lord and God.

Thou Saviour of thy body, the church; (Eph. v. 23.)
Bless, sanctify, and preserve every member, through the truth; (John xvii. 17.)
Grant that each, in every age and station, may enjoy the powerful and sanctifying merits of thy holy humanity; and make us chaste before thee in soul and body;
Let our children be brought up in thy nurture and admonition; (Eph. vi. 4.)
Pour out thy Holy Spirit on all thy servants and handmaids; (Acts ii. 18.)
Purify our souls, in obeying the truth, through the Spirit, unto unfeigned love of the brethren; (1 Pet. i. 22.)

Hear us, gracious Lord and God.

Keep us in everlasting fellowship with the church triumphant, and let us rest together in thy presence from our labors;

Hear us, gracious Lord and God.

O Christ, Almighty God,

Have mercy upon us.

O thou Lamb of God, which takest away the sin of the world, (John i. 29.)

Own us to be thine.

O thou Lamb of God, which takest away the sin of the world,

Be joyful over us.

O thou Lamb of God, which takest away the sin of the world,

Leave thy peace with us.

O Christ, hear us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us

The choir next performed the following anthem, accompanied by the melodeon:—

ORGAN OR MELODEON.
Andante
Maestoso. Solo.
Ye are come un - to Mount Zi - on, and un - to the
cit - y of the liv - ing God, the heav - en - ly Je - ru - sa - lem!
and to an in - nu - mer - a - ble com - pa - ny of an - gels!
Duo.
Ad lib.
a tempo.
To the gen - er - al as - sem - bly and church of the first - born,
Tenor Adagio.
which are writ - ten in heav'n! And to God, the Judge of all!

Tempo. I.
Affettuoso.
And to the spir - its of just men made per - fect; And to
Je - sus, the Me - di - a - tor, the Me - di - a - tor of the New
Cov - e - nant, and to the blood of sprinkling; to Je - sus! to
Coro Tutti.
Je - sus! We are come un - to Mount Zi - on,
and to the cit - y of the liv - ing God, the heav - en - ly Je -

and to an in -
ru - sa - lem! And to an in - nu - mer - a - ble com - pa - ny
nu - mer - a - ble com - pa - ny of an - gels; To the, &c.
of an - gels; And to an in - nu - mer - a - ble com - pa - ny, the
gen - er - al as - sem - bly and church of the first - born, which are
Adagio.
Adagio.
f
writ - ten in heav'n! And to God! the Judge of all!
Swell.
Tempo. I.
And to the spir - its of just men made per - fect:
mf

and to Je - sus, the Me - dl - a - tor, the Me - di - a - tor
of the New Cov - e - nant; the Me - di - a - tor
Tenor Solo.
of the New Cov - e - nant, to Je - sus, and to the blood, and
p
to the blood of sprinkling! to the blood of sprink
Adagio.
f
f
ling: to Je - sus! to Je - sus!

The following hymn having been sung by the congregation:—

1. Je - sus' life of grief and sor - rows, All his sufferings,
Prove in life our con - so - la - tion, And in death our
death and pain,
joy re - main.
Hal - le - lu - jah, Hal - le - lu - jah,
Christ's our life, hence death is gain.

2. On his precious death and merit
All our hopes are safely built;
We rejoice in his salvation,
Freed from sin's condemning guilt;
Sing his triumphs :‖:
'Twas for us his blood was spilt.

3. Jesus yieldeth up his spirit,
Lo, he bows his head and dies;
From his death we life inherit,
Hence our happiness takes rise;
We now glory :‖:
Only in his sacrifice.

4. Jesus' body once interred,
Sanctifies his brethren's rest;
And the place which keeps their bodies,
Since earth lodg'd that heavenly guest,
Now is hallowed :‖:
We lie down in hope most blest.

The Bishop arose and addressed his auditory in these words:—

BISHOP WOLLE'S ADDRESS.

Beloved Brethren and Friends:—

In the good providence of God, this congregation has met in His courts on an extraordinary and exceedingly interesting occasion. The majority of my hearers consists of the worthy inhabitants of this beautiful valley; with these a little band of Moravians and friends of theirs, chiefly from Pennsylvania, have united in the religious services of the evening, introductory to the solemnities in which, by Divine permission, we all hope to engage on the morrow and the following day. The community has already been apprised of the object of our visit. We design to honor the memory of some of our brethren, who, more than a century ago, finished their earthly pilgrimage, after having been permitted to see very encouraging fruits of their labors in the sacred calling of teaching the way of salvation opened for sinners by the crucified Redeemer, to the aborigines of this region. Services of such a nature are at all times solemn. As often as we stand at the tombs of departed friends—at the resting-places of such as have entered into the joy of their Lord—how forcibly are we reminded of our own swiftly approaching departure from time to eternity, and led to examine the ground of our hope of happiness beyond the grave. If, therefore, we engage in the holy services before us with due reverence, and with hearts willing to receive Divine impressions, we shall ever gratefully remember this occasion as one of interest and of abiding blessings.

The attention of this community is at the present time naturally directed to that branch of the Church of Christ which bears the name of the Unitas Fratrum, or the Moravian Church of the United Brethren. When our mis-

sionaries labored here, our Church may have been more generally known than after the abandonment of the field; but yet it was regarded with prejudice, and its character but imperfectly understood. Since then, more enlarged and more correct views prevail, and it is with humble gratitude before the Lord our Saviour, that we acknowledge the favor which our Zion universally enjoys; at the same time that we are compelled to confess that the estimate in which we are held far exceeds our deserts.

I do not design to enter on the history of our former mission labors in this neighborhood—another brother will treat this subject to-morrow; neither do I propose to give a sketch of the history of our Church in general—the brother who is to succeed me having been requested to do this.

My object is, in the first place, to present to your consideration the Church of the Brethren, as a body of Christians animated with the holy desire to fulfil the Saviour's command to his disciples, "Go ye into all the world and preach the Gospel to every creature." We humbly acknowledge that the Lord Jesus, the exalted Head of His Church, has chosen us to be a "*witness congregation*," that He has undeservedly ordained us to carry the light of the Gospel to the gentile world, lying in darkness, misery, and guilt.

One hundred and thirty-two years ago, soon after a remnant of the ancient Church of the Brethren had been transplanted to Saxony, the church of Herrnhut was baptized with a pentecostal outpouring of the Holy Spirit. A blessed result of this season of refreshing from the presence of the Lord, was the fervent wish which filled the hearts of the Brethren to be "witnesses" unto Him to the uttermost parts of the earth. (Acts i. 8.) Believing that Jesus Christ was the Saviour of the world, loving Him in sincerity, and longing to glorify His name, our fathers did

not remain idle spectators of the miserable state in which the heathen lived, but were impelled, although few in number and poor in means, to go to them in their dark regions, as heralds of the Cross. In the year 1732, the first Moravian missionaries proceeded to the Island of St. Thomas; and in the following year the inhospitable coast of Greenland saw the feet of them that brought good tidings—that published peace. Nor were the aborigines of this country forgotten, and soon the wilds of North America became a field of devoted missionary labor. It may prove interesting to my respected hearers to be informed of the present extent of the operations among the heathen, carried on by our Church. Our missionary field is divided into fourteen provinces, as follows: Greenland, Labrador, North America, Central America, Danish West Indies, Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, Surinam in South America, South Africa, Thibet in Asia, and Australia. In these provinces we have 75 regular stations, 312 missionaries,[1] male and female, and nearly 74,000 converts.

Between two and three hundred thousand dollars are annually required to meet the expenses of our mission work. This amount is raised chiefly by missionary associations, of which the following three stand foremost: "The Brethren's Society for the furtherance of the Gospel among the Heathen," established in 1741 in the British Province, as it was called, composed of Great Britain and Ireland; "The London Association in aid of the Missions of the United Brethren," founded in 1817; and "The Society for Propagating the Gospel among the Heathen," organized at Bethlehem, Pa., and incorporated in 1788. Other sources of revenue are the contributions of our churches, legacies, donations from

[1] The native assistants are not included in this number, but only those who have gone out from the home Church.

friends of the cause, both in America and Europe, and, above all, the means supplied by some of the missions themselves. We bless the Lord that laborers in the missionary field have never been wanting, and that the funds necessary for carrying on the work have always been provided.

In order to improve the present occasion for communicating correct information relative to our Church, I will now proceed to exhibit, in a few brief propositions, the doctrines which it holds. In all fundamental and essential points, we agree with every other evangelical division of the Christian church. We have no Confession of Faith as such.[1] The Bible is the text-book to which we refer for our creed; and our catechisms for the instruction of youth, give a clear and simple exposition of the doctrinal views which we entertain.

1. We believe in *the divine inspiration of the Holy Scriptures*, and prize the sacred volume as the precious source of all truth, whence we obtain knowledge concerning the creation, the Author of our being, the state of man, his redemption through the Mediator, our path of duty, our blessed privileges, and our everlasting destiny.

2. We believe in the doctrine of a *Holy Trinity*, three persons in one Godhead—in *God the Father*, the Father of our Lord Jesus Christ, and through Him, of all who embrace the salvation which infinite wisdom and love devised from eternity, and which was wrought out in the fulness of time by the sacrifice of the Son—in *God the Son*, who condescended to assume human nature, veiling His eternal glory for a season to suffer an expiatory death, and to carry out the gracious purposes of His Father—and in *God the Holy*

[1] The Moravian church on the Continent of Europe, where a Confession is required by government, freely declares its adherence to the twenty-one articles of the Augsburg Confession. The Easter Morning Litany, which is used in all Moravian churches, contains a summary of doctrine.

Ghost, through whom sinful man is convicted, brought into godly sorrow, enlightened, and, by faith in Christ, made to rejoice in God his reconciled Father, in Jesus his Redeemer, and in the Spirit his Sanctifier.

3. We believe in the universal and *total depravity* of man. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans v. 12.) "There is none that doeth good, no, not one." (Romans iii. 12.)

4. We believe in the total *inability* of man, by his own wisdom and strength, to secure the favor of his offended Maker, and to deliver his soul from justly deserved eternal condemnation.

5. We believe that there is none other name under heaven given among men, whereby we must be saved, but the name of *Jesus* of Nazareth, the Lamb of God which taketh away the sin of the world.

6. We believe that heartfelt *repentance* of sin, and *true faith* in our Crucified Surety, are the Gospel terms on which alone a happy deliverance from condemnation, and a glorious admission to heavenly felicity can be obtained.

7. We believe that faith in Christ must be a *living principle*, working by love—love to God and man; and must be manifested by a sober, righteous, and godly life in this present world.

8. We believe that our brief life on earth is the time *to prepare* for the eternal world which is to come, and that on the relations which we shall sustain to God our Saviour, who is the appointed Judge of the world, when we shall pass from this present state of existence, will depend either our everlasting condemnation, or our admission to the ineffable bliss and glory of the mansions in heaven.

Among all the blessed truths of our holy religion, the doctrine of salvation through the crucified Redeemer—or

of a perfect atonement by the blood of Jesus Christ, which cleanseth from all sin—has always been regarded, both in the ancient church of the Brethren previous to the Reformation, and in the renewed church, to the present day, as of paramount importance. We glory in the cross of Christ. There was a time when this cardinal doctrine was nowhere proclaimed with such simplicity, earnestness, and saving efficacy as in the Church of the Brethren. But we rejoice to know that, in the present day, Gospel preachers abound, in all the divisions of the church, who are determined, like Paul, not to know anything save Jesus Christ and Him crucified. And while we bless God that, through His grace, our pulpits have never been desecrated by teachings contrary to sound doctrine, and to that truth which is nearest and dearest to our hearts; we are, at the same time, constrained to mourn that so many among us are still without the experimental knowledge of Christ, which constitutes a foretaste of heaven, inasmuch as poor, unworthy sinners are permitted to enjoy daily communion with our exalted, yet ever present Friend, that sticketh closer than a brother.

Let me here remark that our Church never was, nor at this time is, sectarian in its views, or in its relations to other Christians. We are ready to extend a fraternal hand to all who love the Lord Jesus Christ in sincerity, and walk in the way of his commandments. Hence we admit to our pulpits approved and regularly ordained ministers of every evangelical church, and do not hesitate to accept of invitations to preach in churches of any evangelical name.

The universal Church of Christ on earth may be regarded as composed of a number of families, all occupying the same edifice, which is suitably prepared for them, and provided with every desirable comfort. These families are closely united by a sacred bond of love, are intent on glorifying

God their Saviour, and seek to prepare for their common abode in the house not made with hands, eternal in the heavens. But in their external arrangements, perfect uniformity cannot be expected. The occupants of each part of the edifice will be distinguished from the rest by tastes, customs, and furniture of their own. So it is in the case of the Brethren's Church; it has its peculiar government, worship, ritual, and discipline. Time does not permit me to enter on an exposition of these. I will only remark, that as the same Gospel is preached wherever we are found, so we have the same litanies, the same hymns and tunes, the same mode of administering the sacraments, all the world over. In this connection I cannot forbear mentioning a precious little manual of devotion, published annually, and called *The Text Book*. It contains, for each day in the year, two passages from the Scriptures, the one taken from the Old, and the other from the New Testament; to these texts are added suitable stanzas from our collection of hymns. The work is designed to direct the attention of our brethren and sisters throughout the whole church, daily to the *same* words of Divine Truth as to watch-words from the Lord, on which they are prayerfully to meditate while fighting the good fight of faith. These texts also constitute, very frequently, the basis of discourses addressed by the ministers to their congregations in the evening services of the week.

My closing remarks bear on the solemn occasion which has brought us together. I will briefly advert to the views of death and the grave, entertained by the Brethren. We know that as many as are true believers, living in fellowship with Jesus, who has the keys of hell and of death, are delivered from the fear of it, and, with the apostle, can confidently say: "I desire to depart and to be with Christ, which is far better; for to me to live is Christ and to die

is gain." (Phil. i. 23 and 21.) We welcome the hour in the which, our work on earth being finished, we shall be permitted to close our eyes and fall asleep in Jesus, assured that our spirits will enter the mansions which He went to prepare for us. The grave has lost its terrors since Jesus made it his bed, and sanctified it as the resting-place for our mortal remains until the glorious day of resurrection, when "what is sown in corruption shall be raised in incorruption, what is sown a natural body shall be raised a spiritual body" (1 Cor. xv. 42 and 44); and the Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. iii. 21), and we shall be forever with the Lord.

Our burying-grounds, which we love to call "God's acres," are somewhat peculiar in their arrangements. We recognize no distinction between rich and poor, but the remains of those that die are deposited in regular succession, in rows, according to certain rules. Over each grave there is a low mound, and on this a small marble tablet, inscribed with the name and age of the sleeper in death. Monuments, properly so called, if found in our Moravian cemeteries, are there only by way of exception. Our burying-grounds are generally laid out in such a manner that simplicity and regularity are combined with taste and beauty, and shady walks invite to the consecrated spot, so well fitted for devout meditations.

In these days it will be our privilege to stand at the tombs of brethren who, while faithfully laboring among the Indians of this region, in the name of the Lord and His Church, received the welcome summons to enter into their rest and to enjoy their everlasting reward. As we shall look on the monuments, the work of human hands, and remember the precious dust deposited beneath them, let us also look, first, to the graves that severally wait for each of us, and

then devoutly and gratefully lift up our eyes to see, by faith, our Father's house on high, with its many mansions. And may we, one and all, through infinite mercy, having washed our garments clean in the blood of sprinkling, be found ready, when the Lord shall come, to meet Him with holy rapture, and receive at His hands the crown of righteousness!

The Bishop having finished, the choir performed the anthem—"How bright the New Jerusalem," etc.

ORGAN OR MELODEON.
Solemn.
How bright the new Je - ru - sa - lem, Where sparkles each ce -
les - tial gem, Where dwell the saints vic - to - ri - ous; Her
walls with heav'n - ly lus - tre shine, Her tem - ple is the
throne di - vine, The Lamb her light most glo - ri - ous.

2. Thrice happy who are gone before,
With hosts angelic to adore,
The God of our salvation;
Rapt fancy hears the ceaseless song,
Of that unnumbered blessed throng,
From ev'ry age and nation.
May we join thee, ever glorious,
Ransom'd chorus,
Heav'n translated,
Never to be separated!

The Rev. Edmund de Schweinitz now rose, and gave the following historical sketch of the Church of the United Brethren:—

ADDRESS OF THE REV. MR. DE SCHWEINITZ.[1]

My friends, I rise in place of another clergyman of the church represented here, who was appointed to give you, on this occasion, a sketch of the history of the Moravians, but who, unfortunately is detained at home by very important

[1] Mr. de Schweinitz's address, as delivered on the occasion, was altogether extemporaneous. What is here given, is the substance of his remarks, written out by him at a later time.

official duties. My own time has been so much occupied that I am not prepared to deliver a formal address, but can promise you only a simple statement, from memory, of the leading facts of Moravian history.

In the heart of Europe, surrounded by mountain chains, except towards the south, lie two contiguous countries, whose history, although comparatively little known to the general reader, is full of interest, and often of a startling character. These are Bohemia and Moravia, at present provinces of the Austrian Empire. In the ninth century of our era, two missionaries of the Greek Church, who were originally from regions where the apostle Paul had himself labored, came to the Bohemians and Moravians, and taught them the great truths of Christianity. The one was Cyrill, who invented a Slavonian alphabet, and translated the Bible into the vernacular; the other, Methodius, his brother, and faithful coadjutor in establishing a national and not a Latin church. It appears that, from the earliest times of their Christian history, the people of these two countries *protested* against the usurpations of the Romish Hierarchy, and for many years refused to submit to its sway, although the popes steadfastly endeavored to attach lands so rich and fertile to their see. And when, at last, through the stress of political relations, Bohemia was made a Romish bishopric, there arose in the nation, at various times, men of God, who were animated by a far more liberal spirit, and had a better and deeper conception of the truth, as it is in Jesus, than the bigoted upholders of the papacy. Distinguished above all the rest, enlightened by the Spirit of God, the champion of an open Bible, the great Reformer before the Reformation—was John Hus. He was born in the year 1373. The writings and sermons of this man opened the way for a new epoch in the ecclesiastical history of his native country, and made him the

apostle of the Moravian Church. He took a bold and decided stand against the corruptions of the Hierarchy, and especially against the infamous sale of indulgences, commenced in 1412 by order of Pope John. Under these circumstances, Rome became alarmed, as might well be expected; and, in 1414, Hus was cited to appear before the Church-Council which had convened at Constance, a town lying on Lake Boden, in Switzerland. He obeyed the summons, and was treacherously cast into prison. Every exertion to induce him to recant proving fruitless, he was condemned as a heretic, and burnt alive at the stake on the 6th of July, 1415.

The consequences of this bloody act were fearful. A most sanguinary contest, known as the Hussite War, broke out in Bohemia, and raged for a number of years. The Hussites forgot the spirit and teaching of him whose name they bore. It was a bitter, relentless conflict of races, marked by all the atrocities of civil commotions, and brought to an end only through the disputes between the two factions—Calixtines and Taborites—into which the Hussites had themselves separated. Rome satisfied the Calixtines by certain concessions, which the Taborites would not accept; and then induced the former to turn their arms against the latter, who were totally defeated and overthrown. The Calixtines now became the national church of Bohemia.

But not all the followers of Hus had resorted to arms. There were those in the city of Prague, and others scattered over the country, who adhered to the pure doctrines of the Bible as expounded by their Master, and earnestly prayed for a general reformation of the church. These men of God, about the year 1450, were greatly encouraged by the interest manifested, on the part of the Calixtine Bishop Rokyzan, in the cause which they had at heart. He preached with great power against the corruptions which

polluted the church, and exhorted the Bohemians to return to the doctrines and practice of Hus. Unfortunately, however, this proved to be but a momentary burst of enthusiasm. The awakened had frequent interviews with the Bishop, and besought him to put himself at the head of those who longed for a reformation of doctrine and life in the church; but he gave them always evasive answers. At last, in order to put an end to their importunities, he secured permission for them, from the Regent of Bohemia, to take up their abode on an estate called Lititz, in the northeastern part of the country; there they might enjoy a quiet retreat, and edify one another in the Lord. Little did the man anticipate the far-reaching result that should grow out of this step! A number of the awakened in Prague at once embraced the permission which the Regent had granted, and established themselves on the barony of Lititz. They were joined very soon by others of like mind, from different parts of Bohemia and Moravia. A pious and liberal priest of the Calixtines ministered to them in holy things; and before long the settlers of Lititz were united in bonds of true fellowship and love, and constituted a religious society that had for its purpose the furtherance of spirituality in its own midst, and a general reformation of the church.

In the year 1457, this society assumed a more positive form. A general meeting of the evangelical inhabitants of the barony was called, on which occasion certain principles of doctrine and practice were adopted, twenty-eight elders chosen, and the name "Brethren and Sisters of the law of Christ" was given to the Association. Such, my friends, was the first organization of the Moravian United Brethren's Church, four hundred and two years ago.

In the course of the next years, the Brethren were led to realize more and more the importance and necessity of separating entirely from the Calixtine establishment, and

changing their society into a regular church. Several conventions were held to deliberate on this important subject, and in the year 1467, it was brought to an issue. At Lhota, a village of Bohemia, about seventy representatives of the Brethren assembled, and, after very earnest and prayerful consultations, resolved to submit to the Lord, by the lot, the decision of the question whether an independent ministry should be established or not. They were guided in this resolution by the example of the Apostles.

The manner in which the Synod proceeded, on this occasion, is interesting. First, nine candidates were elected by ballot, then twelve tickets, of which three were inscribed with the word *est*, and nine left blank, were put into an urn. Next, after a fervent prayer had been offered up, a boy was called into the assembly, who took nine tickets singly from the urn, and handed one to each of the nine candidates; three tickets remaining in the urn. You will readily perceive the object of this arrangement. The three lots in the urn might have been those inscribed with *est*, and the candidates might all have received blanks. Had this been the case, the Synod would have regarded it as an intimation from the Lord, that the Brethren were not to institute a ministry of their own. But such was not the result. When the lots were opened, it was found that three of the candidates had received the three tickets marked *est*. The Synod rejoiced with humble gratitude, when this decision was made known. But now the question arose—who shall ordain these men? It was one of the utmost moment. After having taken counsel together, the Synod determined to secure the episcopal succession from a colony of Waldenses, living on the confines of Bohemia and Austria. This colony was said to have obtained the succession. Three deputies were accordingly sent to the Waldenses, who gave them a full and satisfactory account of their epis-

copate; and then Bishop Stephen, with his assistants, consecrated these deputies the first bishops of the Brethren's Church. In this way, the ecclesiastical organization was completed.

The Brethren, in the course of the next half century, increased very much, in spite of the many and bloody persecutions to which they were subjected. In their case, as in that of the primitive Christians, the blood of the martyrs was the seed of the Church. When the general reformation of the sixteenth century began, these earlier reformers possessed more than two hundred churches in Bohemia and Moravia, had published several Confessions of Faith, a translation of the Bible, a Catechism, and were preparing a collection of evangelical hymns. Nor did their labors cease, or their zeal relax, when Luther and his coadjutors appeared. On the contrary, they drew new life from their intercourse with these men of God, extended the Church to Poland, established institutions of learning, issued the celebrated Bohemian Bible of Cralitz (translated by their bishops from the original, after a labor of fifteen years, and printed in six folio volumes), and developed their ecclesiastical and spiritual resources in various other ways. In 1557, when the Church had existed for one century, it was composed of three provinces—the Bohemian, Moravian, and Polish—confederated as one *Unitas Fratrum*, or Unity of the Brethren. About half a century later, by the "Letters of Majesty" which the Emperor Rudolph II. published, the Brethren, together with the other Protestant denominations of Bohemia and Moravia, were legally acknowledged as a church. But this season of outward prosperity was of short duration. Eleven years afterwards, the well-known "Anti-Reformation," under Ferdinand II., began. It was the purpose of this bigoted monarch to rid his dominions entirely and

forever of all heretics. Capuchin monks, with the imperial sentence on their lips: "Abjure your heretical faith, or leave the country!"—and dragoons enforcing it by their swords, together scoured the hills and valleys of Bohemia and Moravia in search of Protestants. More than thirty thousand of the inhabitants emigrated. The churches of the Brethren were closed, their people scattered, their bishops and ministers in exile. A similar fate befell the Lutherans and Reformed. When the year 1627 opened, the Moravian and Bohemian branches of the Unitas Fratrum had ceased to exist. The Polish branch remained for some time longer, but gradually was lost in the Reformed Church of that country. For a century and nearly three quarters of a century, did the Ancient Unity of the Brethren continue, and then, in the inscrutable providence of God, it was overthrown. But God, who permitted this, had glorious purposes in view. A new church was to rise from the midst of the ruins of the old, and extend the doctrines and zealous labors of the Reformers before the Reformation, to the uttermost parts of the earth.

A "hidden seed" remained in Moravia and Bohemia, for a period of ninety-four years. Of this seed, let me proceed to speak. When one of the ministers of the Brethren, with the broken remnant of his flock, was fleeing from Moravia to Poland, in the time of the Anti-Reformation, and had reached the top of the mountain ridge which divides the former country from Silesia, he fell down on his knees, and, looking with indescribable emotions towards his native land, poured out his heart in fervent prayer before God, beseeching Him that He would preserve a seed of righteousness in that country, and not suffer the truth as it is in Jesus altogether to pass away. This man was Amos Comenius, the connecting link between the Ancient and Renewed Church. Fifteen years later, at a

Synod, held at Lissa by a number of the dispersed Brethren, he was consecrated a Bishop of the Moravian branch of the Unity—a branch which the Brethren at that time hoped would be speedily restored, through the power of the Protestant arms, in the Thirty Years' War. But their expectations were not fulfilled. The peace of Westphalia was concluded, without the least provision having been made for the evangelical churches which once flourished in Bohemia and Moravia. Still the soul of Comenius was filled with a prophetical anticipation of the renewal of the Church of his fathers. To this end, he continually directed his efforts, during his long exile, the greater part of which was spent in Holland. I may sum up the chief results of his labors in this respect as follows: He published the discipline of the Brethren, and a history of their Church, together with reflections of his own, and dedicated the whole to the Church of England, to whose kind offices he solemnly recommended the Brethren's Unity in the event of its renewal; he issued a catechism containing the doctrines of the Brethren, and dedicated it to "the godly sheep of Christ," as he called the members of the Ancient Church and their descendants, living in a number of Moravian villages, which he mentioned by name, and from each of which immigrants afterwards came to establish the Renewed Church; and, above all, he cared for the preservation of the episcopate, in hope against hope, so that the succession might not be extinct, in case the Church should be resuscitated. Having done these things, besides gaining for himself a European reputation by his other literary labors, this venerable man—the last Bishop of the Moravian-Bohemian line—finished his course in the seventy-ninth year of his age.

Meanwhile the principles and traditions of the fathers had been preserved in a number of families, particularly in

Moravia. Outwardly these were under the sway of Rome, but secretly they read the Bible and sang the hymns of the Brethren. Exile pastors came, now and then, and privately administered the sacraments to them. This state of things continued for some time. It is true that towards the end of the seventeenth century, evangelical truth had been forgotten to a great extent among the descendants of the Brethren; still there were single families who held to it, and enlightened patriarchs who were preachers of righteousness among their people. Let me refer to one of these men of God. His name was George Jaeschke. He loved the Lord Jesus Christ in sincerity, and after a long pilgrimage of fourscore years and three, extending from the beginning almost to the end of the period of the "Hidden Seed," when he was dying he called his grandsons around him, and with an inspiration that was well-nigh prophetical, declared it to be his firm conviction that the time for the renewal of the church was close at hand, solemnly exhorting them not to hesitate at any sacrifices, if the Lord should call them to go out of their country and their father's house into a strange land which He would show them. Having imparted to them his blessing, the patriarch gave up the ghost. This was in the year 1707; fifteen years afterwards his anticipations were fulfilled. Let me proceed to the history of the Renewed Church, although time will permit me to draw only a few bare outlines.

God made use of a number of men as instruments in the resuscitation of the Unitas Fratrum. I will mention only two of them, and must pass by the rest. The one was a nobleman of an ancient and distinguished family, the other a humble mechanic—the one a count, the other a carpenter—the one wealthy and influential, the other poor and without friends. Zinzendorf, the son of one of the prime ministers at the Court of Saxony; Christian David, a Moravian exile,

once a Romanist, afterwards converted to the truth as it is in Jesus—these were the men. Both loved the Saviour with all their hearts, and were full of zeal to promote his glory. Christian David, during a period of five years, made frequent visits to his native country, and came to the former seats of the Brethren. Wherever he stayed he preached the gospel. An awakening took place through his instrumentality in different parts of Moravia. After a time some of the awakened began to long for a place where they might worship the Lord in peace according to the dictates of their conscience. Christian David promised to do for them, in this respect, what he could; but at first his exertions were fruitless. In the year 1722, Count Zinzendorf, who had meanwhile purchased an estate called Berthelsdorf, in Saxony, heard of David through a mutual friend, and sent for him. The result of the interview was, that the Moravian carpenter and missionary, for so he may be called, was made the bearer of an invitation from the Count to the awakened in Moravia to come and settle on his estate, where they should find a secure retreat. On Whit-Monday of that year, Christian David unexpectedly reappeared among his friends in Moravia, who had given up the hope of ever seeing him again, and delivered Zinzendorf's message. Now God's time for fulfilling, in his own way, the prayer of Comenius, uttered on the mountain top, was come. In the night of the 27th of May, at ten o'clock, two of the grandsons of the patriarch Jaeschke, with their families, ten souls together, left house and home, and all they had, for the Lord's sake, and under the guidance of Christian David, reached Berthelsdorf in safety, after a journey of twelve days. On the seventeenth of June, this little company of immigrants was assembled in a thick forest of the estate, and Christian David, full of faith, struck his axe into a tree, exclaiming: "Here the sparrow hath found a house,

and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." Psm. lxxxiv. 3. That tree was the first cut down for the building of the town of Herrnhut, and Herrnhut, now a flourishing Moravian settlement in Saxony, is the mother congregation of the Renewed Unitas Fratrum.

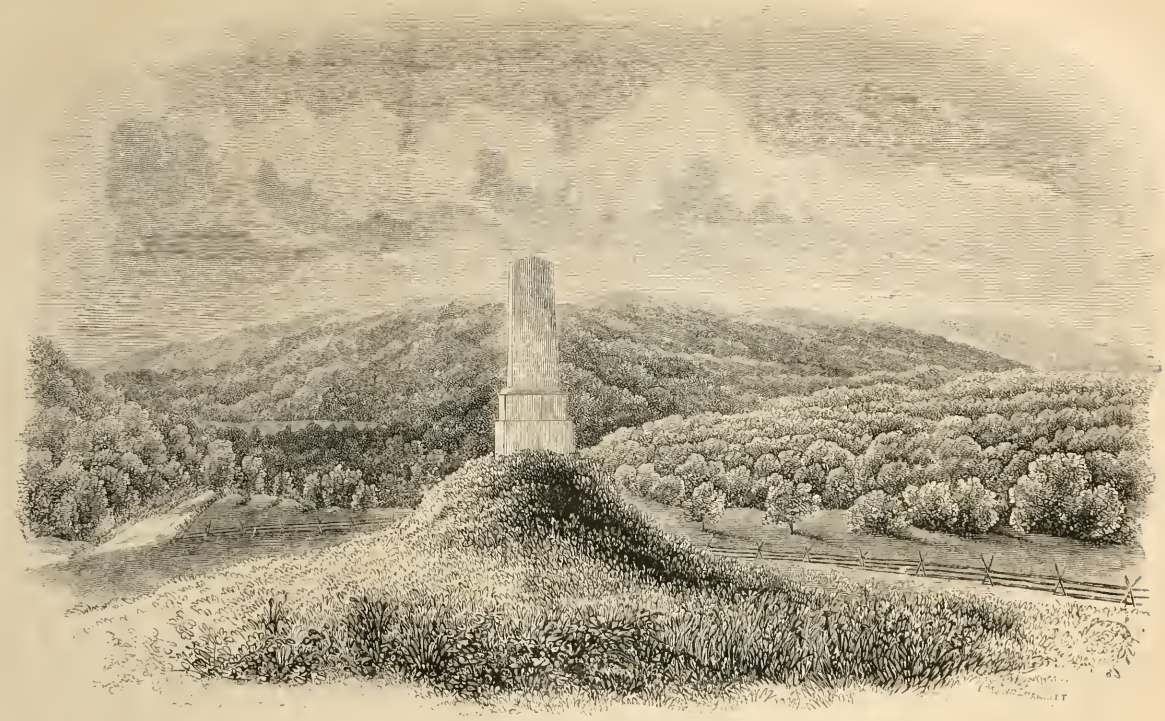
Immigrants from Moravia continued to arrive on Zinzendorf's estate; others from Germany joined them. In five years' time Herrnhut numbered three hundred inhabitants. In 1727 a church was regularly organized, by the introduction, in a somewhat modified form, of the ancient Moravian discipline, preserved in the work of Comenius, of which I spoke before. Eight years later, the resuscitation of the Unitas Fratrum was completed by the transfer, to the Brethren at Herrnhut, of the episcopal succession which had been kept up by the pious efforts of Comenius. On March 13, 1735, David Nitschmann, a Moravian immigrant, was consecrated the first Bishop of the Renewed Church, by Daniel Jablonsky and Christian Sitkovius, the survivors of the ancient line. Two years afterwards, Zinzendorf himself received the episcopal consecration, having resigned his post at the Saxon Court, and devoted himself entirely to the service of the Lord and His church.

Such, my friends, was the renewal of the ancient Church of confessors, respecting which I have been speaking to you to-night. The spirit of the fathers descended upon it. Moravian Brethren went forth from Herrnhut, ten years after its founding, when the settlement numbered scarcely six hundred souls, as missionaries to various degraded heathen nations of the earth; others established colonies in Great Britain and America. The first Moravian settlement on this continent was commenced in Georgia, in 1735. In 1741 the Brethren came to Pennsylvania, and began to labor among the Indian tribes. To the present

day the work of foreign missions chiefly enlists the strength and resources of the church.[1]

I have thus endeavored, my friends, by this simple statement, to tell you who we are, and what the Lord, the Lord God, who established a covenant with our fathers, has done for us; and to Him alone I would most emphatically ascribe

[1] The Moravian home Church, at the present time, consists of three Provinces—the American, Continental, and British—numbering together about 20,000 souls. Of these, about 8300 constitute the church in the United States. These Provinces carry on the following operations: The American Province has 39 preaching stations and 14 missionaries among the German immigrants of this country. The Continental Province is engaged in a very extensive domestic mission among the state churches of the continent of Europe, employing 120 male and female missionaries. About 80,000 souls have been gathered as the result of this mission, but not into full communion with the Moravian Church, since the purpose of the work is not to proselyte, but to *evangelize*. In the three Provinces together, there are 44 Boarding Schools belonging to the Church, as such, and managed by it. At these schools about 2050 scholars are annually instructed, by 357 teachers. Four of these institutions are in the U. S., having 615 pupils, and 92 teachers. The more particular statistics of the foreign mission work, not given in the address of Bishop Wolle, are as follows: Adults baptized and confirmed, 20,193; adults baptized, 11,473; total of adults in church fellowship, 31,670; children baptized, 21,196; total in church fellowship by the sacrament of baptism, 53,582; new converts and candidates for baptism, 20,731; whole number of converts, 74,538; stations, 74; missionaries, 312. Since the first commencement of this work, the Church has sent out 2087 missionaries into heathen lands. Besides the fields now occupied, unsuccessful attempts were made at various times to establish missions in Lapland, among the Samoyedes, in Algiers, Ceylon, China, Persia, East Indies, Caucasus, and Demarara. In Guinea, Abyssinia, Tranquebar, and among the Calmucks, missions subsisted for a time, but had to be suspended. During the last 25 years, there has been an increase in the foreign mission field of 32 stations, 104 missionaries, and nearly 31,000 converts. The whole number of *foreign and home or domestic missionaries*, at this time, is 446. The whole number of souls connected with the Unitas Fratrum is about 175,000. For further particulars respecting the Church, consult "The Moravian Manual," published at Philadelphia in 1859.



Drawn by George F. Bensell.

BUETTNER'S MONUMENT

all the glory. May the facts of history mentioned here this evening, tend to unite us, and all those among you who love the Lord Jesus Christ in sincerity, in the strong bonds of holy fellowship and love! The names and histories of God's people are manifold; but I rejoice to be able to say that the great purpose of the Evangelical Church of this country, at the present time, seems to be to effect a unity of the spirit among all those who "name the name of Christ," and to prepare the way for a fulfilment, more real and manifest than has yet been witnessed, of the Saviour's high-priestly petition: "That they may all be one."

The speaker next addressed the throne of Grace; and the congregation having joined in the following stanza according to "Old Hundred"—

> "As long as Jesus Lord remains,
> Each day new rising glory gains;
> It was, it is, and will be so
> With His church militant below"—

the Bishop pronounced the benediction, and thus closed the services at the Bethel.

SHEKOMEKO MONUMENT.

Wednesday proved a beautiful but warm October day. Agreeably to appointment, the members of the committee met at Mr. Hunting's house, preparatory to engaging in the services at the Büttner monument; and, at 10½ A. M., the procession formed as follows:—

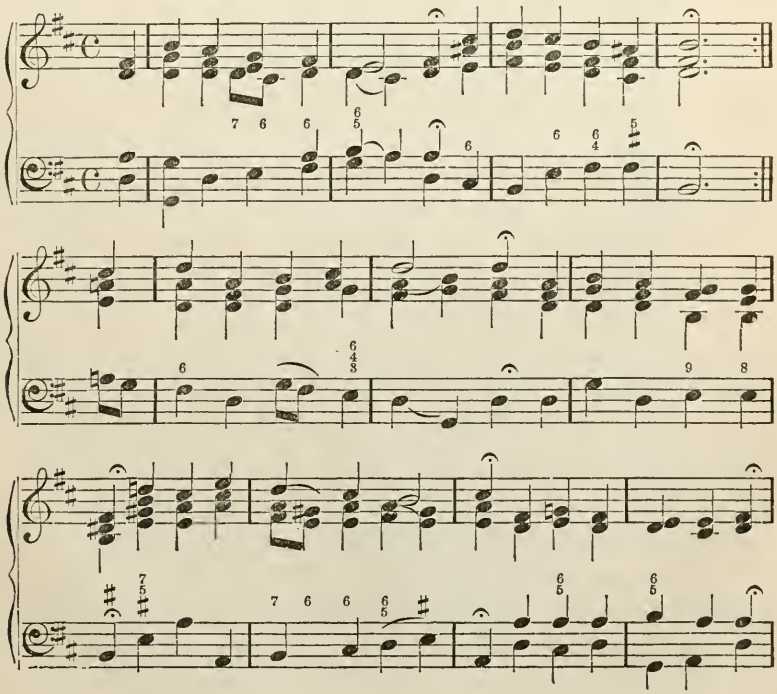
1. Trombonists.
2. The Clergy (including, in addition to those of the Moravian Church, the Rev. S. Davis, the Rev. G. H. Walsh, and the Rev. S. K. Miller, of the Episcopal Church).
3. Members of the Moravian Historical Society.

4. Shekomeko Literary Association.
5. Citizens on foot; and
6. Citizens in carriages.

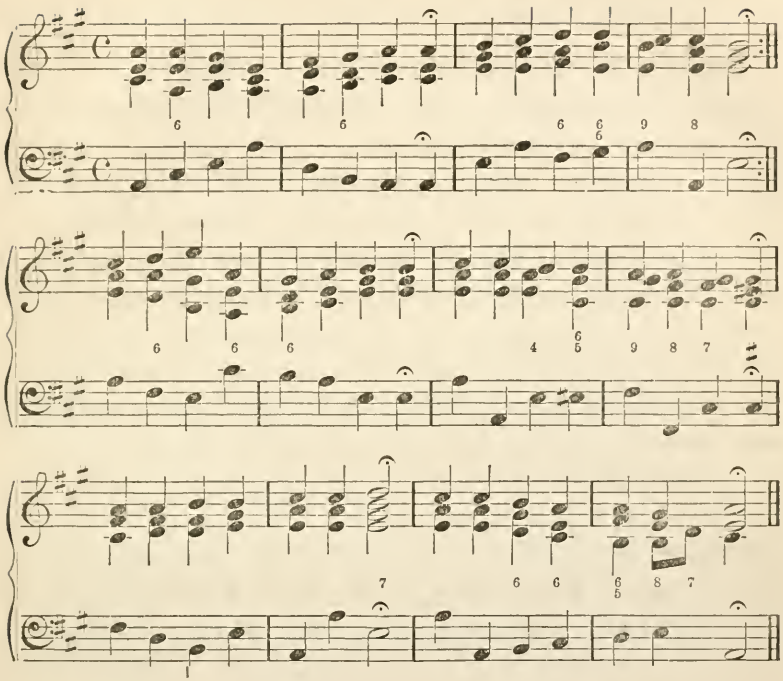
Amid the strains of funereal chorals performed by the trombonists, the procession moved along the lane that leads from the farm-house to the side of the Shekomeko Mission.

The chorals are part of the Moravian burial service; some of those that are performed by the trombonists from the balcony or steeple of the church building, in a Moravian settlement, to announce the death of a member of the congregation, or while the procession is following the remains of the deceased to the grave. Each choral is suggestive of some well-known and appropriate stanza.

TUNE 151.



TUNE 168.



The field presented an animated scene. Great numbers had collected to witness the ceremonies, afoot or in vehicles, upwards of eighty of which encircled the height that is crowned by the monument. It was estimated that one thousand spectators were present. In thick array they listened with marked attention to the solemn services, on which nothing broke in but the hum of cricket and grasshopper, that revelled for the last time in the flood of fervid sunlight that poured down from an almost summer sky.

The Rev. Sheldon Davis first ascended the platform, and, in an address warm with all the devotion that was to be expected from one of his enthusiasm in the occasion, thus introduced the services:—

ADDRESS OF THE REV. MR. DAVIS.

My friends, no one who knows the history of which this beautiful block of marble is a record will wonder at the concourse which we witness here to-day. This spot is the scene of hallowed memories, worthy of all reverence in the hearts of Christian men. There have been enacted upon this ground deeds among the noblest and most worthy in the history of mankind, deeds meet to stand on record while the world stands as a habitation of our race, deeds that *are* so recorded in the book of God's remembrance, that, until the archangel's trump shall wake the dead, his ministering spirits shall waft along their fame to the latest generations of mankind.

Yes, doubtless, guardian angels hover round this spot! Their bright wings seem even now joyfully to float over the balmy vale of Shekomeko, in the radiant sunbeams of this glorious day. In their sleepless watch and ward, this grave, these memories, shall never be forgotten. A half century of almost utter darkness has just been past; and to a battered fragment held in the watchful keeping of that angel band we owe the revelation of the tomb where sleeps, where rests in hope, the Christian hero, saint, and martyr, the blessed Büttner.

But why this interest in Büttner? He was but a man; he was but an ordinary, unlearned man, and but a youth; his age, as marked upon this stone, is less than thirty years, his labor here but three short years, and most of that in bitter grief and sorrow. But he was faithful in the work to which God called him; and, when God called him hence, his work was finished. A fit memorial this to Gottlob Büttner! And may the grateful fragrance of his venerated name and of his holy work pervade the region where he labored, and beneath whose soil he sleeps from age to age,

from generation to generation, to whom this stone shall be a mute but eloquent witness of his deeds!

But Gottlob Büttner owes not this monument to anything he was or did. It was enough for Gottlob Büttner—it was all he sought—to live and die as God appointed him. Thousands of Christian men, thousands of *Moravians* have lived and died as faithfully as he, and been forgotten. The very name, indeed, *Moravian*, is redolent with Christian faith and hope. The *faithless* man who bears that noble name dishonors it. The name Moravian is the synonym of Christian zeal, and faith, and hope, and love, such as scarce any other name can boast. For faithful missionary labor, for earnest missionary effort in the darkest corners of the earth, for missionary success on the most hopeless ground, it has no equal.

And the special interest about this spot is that the Moravians first planted *here*, among the red men of this northern continent, the standard of the cross, first began that high career of missionary zeal which has since filled the world with their renown.

The church now called Moravian is an ancient heritage; it bears the marks of hoar antiquity; it was a church of Protestants long before the name of Protestant was known; its ancient history was written in blood, shed through successive ages by the cruel rage of Rome; it bears the scars of that long, bloody contest—honorable scars, indeed, such as alone the victor bears when he escapes, half dead, the clouds, and dust, and clangor of the battle.

But the rich treasure committed to its trust was still preserved; its apostolic faith and apostolic order were still retained. Almost alone of all the Continental churches, at the Reformation, it came forth in its full integrity and strength—not strong in numbers, not strong in wealth, not strong in any earthly gift, but in a greater strength, hold-

ing fast the blessed promise, *Lo! I am with you alway.* It was the happy restoration of the hope based on this precious promise which called forth the gratitude to God of which this work at Shekomeko was a living witness, and of which this stone is a memorial, I trust, to many generations. And here, as ever, they who hold this promise fast in its integrity are also found to hold the faith which it embodies. Think what you will about externals, the life of faith depends upon them. The apostolic doctrine is seldom severed from the apostolic fellowship; the kernel cannot grow without the shell; the spirit cannot live, at least on earth, without the body. When this outward tabernacle shall be dissolved, who shall identify the soul which animated it?

To Büttner's honor, it is here recorded that he "brought the glad tidings to the heathen that the blood of Jesus had made an atonement for their sins." The preaching of this doctrine the Moravians claim, and justly claim, as their peculiar glory. They *have* preached it as few other men, since apostolic times, have preached it. That was the sword which pierced the savage heart; that was the talisman which awed the savage spirit. I can see the painted, reckless desperado, Tschoop, in yonder birch-bark hut, listening with awe-struck reverence to that charming sound, and mark the inspiring ray of heavenly hope beam over his fierce and gloomy countenance as he hears the welcome tidings, "The blood of Jesus has made atonement for thy sins!" "Jesus Christ can save thee from the *burden* of thy sins!"

Such, my friends and brethren, is the real history, the true origin of this noble monument. And what gave the Moravians this peculiar power? That is the question here proposed to-day. Let the Moravians solve it. But, solve it how they may, they will not fail to claim their noble heritage as an ancient apostolic church, tracing its origin from apostolic times, noting its glowing line of living light

through all the hoary ages of the past, and bringing forth the doctrine of Redemption through blood and fire, that, in these later times, it might have a brighter course of glory and a more expansive power.

This monument, my friends, is worthy of your study. There are here still other indications of the richness, fulness, soundness of the Moravian teaching, and the just claim of the Moravian church to the apostolic character. Thus it reads: "As many as received this doctrine in faith were baptized into the death of the Lord." "Go ye and make disciples of *all nations*." This was the commission under which they acted. Go ye and make disciples of all nations, *baptizing* them. All nations! Indian nations, then, as well as others! all orders, all degrees, both sexes of all nations, called in the holy covenant of God! children as well as those grown old in sin! little Indian children, in the beautiful Moravian baptismal language, "*made partakers of this grace!*" Read again upon this stone, "LAZARA," an Indian child, the first whose sacred form was buried in this consecrated ground, "*baptized*," "born *from above*," "born of *water* and of the *spirit*," "buried with Christ by baptism into his death." The first birth is not even mentioned; that, in this record, seems of little moment, for it is a record not of temporal, but of spiritual things. The infant Lazara and aged Daniel are here laid side by side; and both are said to be baptized, and both to enter into rest. The aged Daniel was, by conversion, made as a little child; and then he also shared the infant's blessing; and to each alike was said: "Now, therefore, live, yet not thou, but Christ live in thee;" and for both alike was sung the sweet baptismal stanza—

"The Saviour's blood and righteousness
Our beauty is, our glorious dress;
Thus well arrayed, we will not fear
When in his presence we appear."

Such, my friends, are some of the points of interest which we have felt in this old Moravian mission. We have thus read, and thought we understood, at least in part, the secret of the Moravian influence and power in heathen lands. One of the darkest blots upon the page of our colonial history was the legislative act by which this blessed work was hindered, and finally overthrown. We owe the tear of penitence to that false step; and the best recompense which we can make is to revere the memory of men who thus unjustly suffered at our fathers' hands.

Nor will we fail with heartfelt satisfaction to recall the fact that the Moravians, while they owed much of their ancient light to that great champion of the Church of England, and precursor of the blessed Reformation, Wickliffe, have ever found their warmest friends and advocates within the Church of England. The brave Comenius, worthy of all praise, hoping against hope, rested his final hope, as next to God, upon the Church of England. The missionary bands who first came forth into these western wilds under the Moravian banner were largely aided by the Church of England. The learned Archbishop Potter, the patron of Count Zinzendorf, was their counsellor and friend; and the missionary zeal which now pervades the Church of England, and which has achieved, of late, such glorious victories of grace in heathen lands, was of cotemporary birth with the revived Moravian Church; it owed its life to the same spiritual impulse. The Moravians and the Church of England are of kindred spirit; they are of kindred origin; they come not from the western cloud-land, the realm of spiritual darkness and corruption; but they come, like the star of Bethlehem, from the glorious East, where the bright Sun of Righteousness arose, with healing in his wings, not from Rome, but from Jerusalem, not from the Latins, but from the Greeks.

The church of which I am a member and a minister, and, if I felt worthy of the name in such a presence, I would say *missionary*, the Protestant Episcopal Church, will rejoice in the dedication of this memorial—will gladly recognize, in this good work, an auspicious omen—will behold in it rich promise for the future, and will still extend a friendly hand to the Moravians, as to those who have a common origin, a common faith, a common hope, and are as one in the same bonds of Christian charity and love.

The Rev. Sylvester Wolle now read from the Moravian collection the

SECOND LITANY AT BURIALS.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.

Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Holy Father, accept us as thy children in thy beloved Son, Jesus Christ, who came forth from thee, and came into the world, was made flesh, and dwelt among us, took on him the form of a servant, and hath redeemed us, lost and undone human creatures, from all sin and from death, with his holy and precious blood, and with his innocent suffering and dying; to the end that we should be his own, and in his kingdom live under him and serve him, in eternal righteousness, innocence, and happiness; forasmuch as he, being risen from the dead, liveth and reigneth, world without end. *Amen.*

Therefore, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors.

Whosoever liveth and believeth in Christ shall never die; for He is the Resurrection and the Life, and went to prepare a place for us, and will come again, and receive us into himself, that where he is there we may be also.

Meanwhile, none of us liveth to himself, and no man dieth to himself: for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's; for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power; but they shall be priests of God and of Christ.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ. *Amen.*

TUNE 14. A.

We poor sinners pray,

Hear us, gracious Lord and God.

And keep us in everlasting fellowship with the church triumphant, and let us rest together in thy presence from our labors. *Amen.*

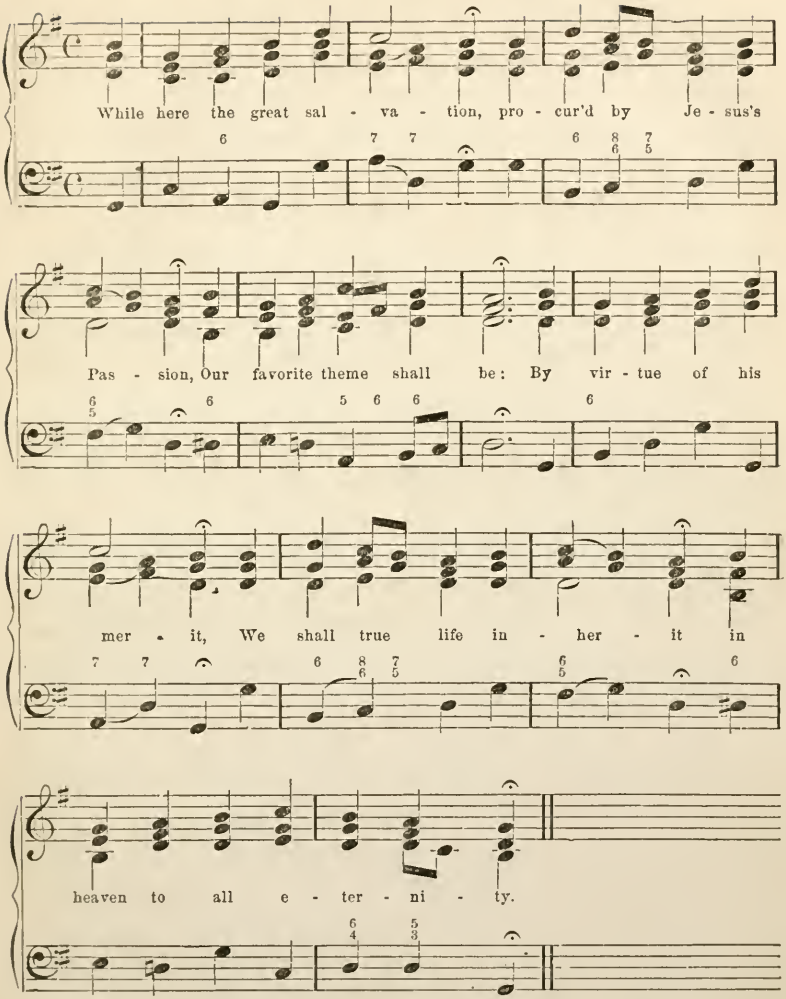
We desire to depart, and to be with Christ, which is far better; we shall never taste death; and we shall attain unto the resurrection of the dead; for the body, which we shall put off, this grain of corruptibility, shall put on incorruption; our flesh shall rest in hope.

The Father and the Son, who quicken whom they will, and the Spirit of Him who raised up Jesus from the dead will also quicken these our mortal bodies, if so be that the Spirit of God hath dwelt in them.

Glory be to Him who is the Resurrection and the Life. He was dead, and behold he liveth for evermore. And he that believeth in Him, though he were dead, yet shall he live.

Glory be to Him in the church that waiteth for Him, and in that which is around Him, for ever and ever. *Amen.*

TUNE 79.


While here the great sal - va - tion, pro - cur'd by Je - sus's
Pas - sion, Our favorite theme shall be: By vir - tue of his
mer - it, We shall true life in - her - it in
heaven to all e - ter - ni - ty.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all. *Amen.*

The Rev. Edwin T. Senseman next addressed the assembly in these words:—

ADDRESS OF REV. MR. SENSEMAN.

We have met at this consecrated spot for the purpose of dedicating a monument to the memory of one of the most devoted Christian missionaries to the aborigines of this country. It is a duty which we believe we owe to him, whose mortal remains lie mouldering in the tomb around which we have met. We would celebrate his virtues, gratefully remember his toils, and give evidence to those who come after us that, though our generation may not boast of a Christian heroism and self-denial equal to that which was so gloriously illustrated in the lives and labors of our forefathers a century ago, we still can and do appreciate their virtues, and are anxious to point them out to our children, for their encouragement in well-doing.

Gottlob Büttner, whose remains lie buried at this spot, and in whose memory we have erected this appropriate monument, was indeed a most devoted and successful minister and missionary of Christ. A brief account of his life will be appropriate here.

He was born in Silesia, now a province of Prussia, on Dec. 29, 1716, O. S. He became acquainted with the Brethren at their settlements of Marienborn, Herrnhaag, and Herrnhut. After having joined the church, and expressed his desire to serve his Lord in the conversion of the Indians of North America, he was despatched to the New World. He came to America with the Brethren Pyrlaeus and Zander, and arrived on our shores in October of 1741. He was at first, for a short season, spiritual adviser of the single Brethren at Bethlehem, Penna., next preached to the Lutherans, at Tulpehocken and the neighborhood, and finally was appointed to labor among the Mohican Indians, at Shekomeko.

In January of 1742, Büttner, by appointment of Count Zinzendorf, who had meanwhile arrived in Pennsylvania, visited Shekomeko, where the missionary Rauch had been laboring for more than a year among the Indians, with very *great* success. Büttner remained ten days, and was astonished at the effect of Divine grace upon the hearts of the wild Indians. On January 14th, he preached his first sermon at this place, upon the text (Col. i. 13), "He hath delivered us from the power of darkness."

The object of this, his first visit to Shekomeko was to invite and accompany Rauch to the Synod of the Church, which was held that year at Oley, Pennsylvania. They took with them three Indian converts, who were baptized at Oley, and received the names of Abraham, Isaac, and Jacob. The interesting ceremony of the baptism of these first fruits from among the Mohicans was performed by Rauch, at the close of the sessions of the Synod, after he and Büttner had been solemnly ordained to the Christian ministry by Bishops Nitschman and Zinzendorf.

Before finally leaving Bethlehem for his next field of labor, he was married by Count Zinzendorf, on Sept. 14, 1742, to Margaretta, third daughter of John Bechtel, of Germantown. Soon after, he set out with his wife, on horseback, for Shekomeko. On their route, they passed through Dansbury (now Stroudsburgh), Monroe County, Penna., thence along the west banks of the Delaware and Hudson, and crossed the latter at Rhinebeck, which was a rendezvous of the Brethren, and where several families belonging to the faith resided. At Shekomeko, they were received with great cordiality by Rauch and his Indian converts. Both missionaries now preached with zeal, in English and Dutch, while two of the converted Indians, John and Jonathan, interpreted their discourses to the assembled congregation, with great power and effect. The

Indians from the neighboring towns began to flock to Shekomeko, and were so eager for the word of God that it almost seemed as if they could not be satisfied.

But before we proceed in our narrative of Büttner's labors, it seems requisite to give a brief account of the work which had been accomplished by Christian Henry Rauch at this place, previous to his arrival. Rauch had landed in New York in July, 1740, and immediately made inquiries concerning the neighboring Indian tribes. His intentions of bringing the Gospel to the red men of the forest seemed a fruitless and thankless enterprise to such Christian friends in New York as he became acquainted with, and whom he consulted. As, however, he was informed that a deputation of Mohicans was at that time in the city, he at once went in search of them. He found them so intoxicated, and so wild and uncouth in appearance, that he must have received but little encouragement for his enterprise. But he remembered that it was for such, just such poor and wretched sinners that he had left his home, and traversed the ocean. He had several interviews with them, and on one occasion, when not intoxicated, with great gravity, they gave him a formal call to become their minister.

The Indians left New York before him, but he soon followed, and arrived safely at their village of Shekomeko, near the Stissick Mountains, on the confines of the province of Connecticut. He at once stated his object in coming to reside among them, namely: That, "constrained by love, he had come to tell them the God, their great Creator, had, out of love for them, become man, lived some thirty years on earth, had done much good, and had finally allowed himself to be nailed to a cross, on which he had shed his blood and died, that men might be saved from their sins through his merits, and become the heirs of everlasting life; that soon after, he had arisen from the dead and ascended to

heaven, where he sitteth upon the throne of his glory, yet is with his children always, though they see him not, and seeks to do them good," etc. Though the Indians listened with great attention, this message soon became ridiculous in their eyes, and they only made sport of him. Among them there was one named Tschoop, who was notorious for his drunkenness and kindred vices. Him God's spirit first arrested, and he was savingly converted unto Christ. Others soon followed, who were all baptized and added to the Christian church. A very extraordinary awakening was the result, in the midst of which Büttner arrived. He immediately, with his whole heart, entered into the work, and the glorious fruit of God's Spirit became abundant.

We, of this generation, read with astonishment the accounts of this and similar great awakenings among the Indians a century ago. There never was a savage people who could be more readily reached by the Gospel, and we believe that, if this great work had been permitted to progress without interruption, and had been carried further by the missionaries with the same zeal and diligence with which it was begun, the North American Indian tribes might now constitute a great and powerful nation, adorned with all the arts of civilized life, and forming an important portion of the free and enlightened citizens of our great American confederacy. The Indians are said to be unfit for civilized life; they may be, but their civilized neighbors have made them so. Their present gloomy prospects are not so much a result of their own stubborn vices as of the supreme selfishness of the whites. The Indians have given many examples of true greatness, even when misdirected; they have produced such warriors as Philip and Tecumseh, whose daring deeds rival the military prowess of America's most gifted generals, and such Christians as Tschoop, of whom Bishop Spangenberg said, that in his mien was the

majesty of a Luther; a man whose mind grasped, as by intuition, the glorious mysteries of the Gospel of Christ, and whose strength of will, inspired and sanctified by Christianity, at once triumphed over the vilest passions and most hideous vices by which the human heart can be deformed.

But to return to Büttner. He and his wife both taught the Indians, the language employed by them for this purpose being the Dutch. As soon as he had fully entered upon his work, he became the leading spirit among the missionaries. He seems to have been remarkably well qualified for the arduous work to which the Lord had appointed him. His superiority gave no offence, as he at once won all hearts by his kindness and the warmth of his Christian affection. He was greatly beloved by Zinzendorf, the missionaries generally, and, perhaps, more than all by the Indians themselves.

But, though the Lord blessed his and his brethren's labors, some of their white neighbors, nominally Christian, opposed and thwarted them by every means within their power. If we read with astonishment of the results of the Gospel upon the Indians, we read with no less astonishment of the frantic and iniquitous opposition of the whites to this great Gospel work. This portion of mission history we can only account for by the known selfishness and depravity of human nature. The whites were accustomed to turn the vices of the Indians to their own pecuniary profit. When the introduction of Christianity was bidding fair to banish these vices, the occupation of many of the surrounding white people was endangered. Such was principally the case in reference to the use of intoxicating drinks by the Indians. Though the moral reformation of the Indians would eventually have vastly benefited both races, the avaricious and unprincipled whites were not able to see this. Their eyes were holden to their own true interests, as is

always the case when men give way to evil principles and unrighteous practices for purposes of gain. The ears of the people were filled, by their artful enemies, with erroneous and absurd reports concerning the missionaries. They were accused of being Jesuits in disguise, who were preparing, in case of a war with the French, to array their Indian followers in hostility to the English. The people became greatly alarmed; many armed themselves; and the farmers in the country fled to the towns; the civil authorities were urged to interfere; and, although the officers of the law were fully convinced of the innocence of the Brethren, still they deemed it prudent to institute a rigid examination into their conduct. The various examinations in Poughkeepsie and New York, and elsewhere, to which the Brethren were subjected, annoyed them much, and greatly hindered them in their work. Although the Christian Indians remained faithful to their teachers, other Indians became suspicious; and the work of evangelization was rendered more and more difficult. During these times of trouble, Büttner seems to have been regarded by his Brethren as their leader and counsellor. The missionaries, whose number had been increased by accessions from Europe, remained faithful to their principles, and diligent in their work, braving the vengeance of their enemies with true Christian fortitude. They returned not evil for evil, and were willing to conform fully to the laws of the land so far as these did not come in conflict with their duty to God and his children. The conscientious scruples which the Moravian Brethren entertained against the performance of military duty and the taking of oaths was turned to an evil account by their enemies. They were summoned to render military service, and, when on examination, were called on to give testimony on oath. They demurred; and a fresh occasion for false accusation against them was obtained.

Büttner seems to have been so much respected that, on an occasion of a visit of the justice of the peace, the examination of the missionaries was postponed, because he was absent at Bethlehem. After various attempts to implicate the Brethren in unlawful designs had utterly failed, the Governor was appealed to, and the Brethren Büttner and Senseman from Shekomeko, and Shaw from Bethlehem, were summoned to appear in New York. They had several hearings; and their depositions are still on record. The final declaration of Büttner is remarkable for its frankness, clearness, humility, and yet unalterable decision. We give it, although in an imperfect translation from the German of Loskiel:—

"We are subject to God and the powers that be, which we will not oppose; we would rather suffer. Besides, our cause is the cause of God, who is Lord over all. For his sake have we settled among the Indians, in order to make them acquainted with the Gospel of Jesus Christ. Money, land, and other property has not been our object, and will never be. Our Lord has helped us hitherto, and will help us in the future. We are in his hand, and certainly believe that no harm will befall us, except by His permission. From Him we have learned to be subject to the powers that have the rule over us, not from policy, but for conscience sake. Hitherto, we have led a quiet and peaceable life, in all godliness and honesty, and desire to do so hereafter. But we are fully determined rather to suffer affliction than to act against our conscience, and therefore beg your Excellency not to oblige us to make oath, but to remember that we are a poor people, who suffer whatever is imposed, but who are at the same time cared for by God, who rules over all men's consciences. Besides, we beg not to be hindered in the blessed work of saving souls. We promise your Excellency

all due respect and obedience, which we are willing to render for conscience sake."

After being detained for several days, the missionaries were ordered to leave the country. The Governor, however, commuted this sentence, and suffered them to return to Shekomeko, charging them not to apply their religious principle so as to arouse suspicion. He likewise gave them a passport by which they might be able to avoid all annoyance on the way, or at home.

This persecution did not, however, end here. Büttner and his brethren were subsequently summoned to Poughkeepsie. He was prevented by sickness from attending; and Rauch and Mack went without him. Here, an act of the Assembly of New York, which was directed against them personally, and by which they were banished the province if they were not willing to take an oath of allegiance, was read to them. Allegiance they were willing to promise at once, but refused the oath. They were therefore obliged to prepare for their departure. About this time, Bishop Spangenberg visited Shekomeko, which comforted and encouraged the missionaries and their Indian brethren greatly.

Jonathan and Jonas, two Indian converts, had meanwhile departed from the Lord, and became separated from the church. Büttner followed them with tender solicitude, and actually succeeded in restoring them to the Lord and his people. But this was the last service which he rendered the cause of his divine Lord and Master. He had been suffering for a long time of a pulmonary complaint, and was subject to hemorrhage of the lungs, which became more frequent in consequence of the arduous journeys he had been obliged to make when attending the examination, instituted by the Government, into the affairs of the mission. His infirmities rapidly increased; and he and his brethren soon

became convinced that he was fast sinking into the grave. The Lord, whom he ardently loved and devotedly served, did not tarry long, but soon came to his relief. On February 23d, 1745, surrounded by his brethren, he departed in peace and joy. Before his departure, he solemnly addressed the Indians who stood weeping around his dying couch, and besought them, with all the energy of a heart fully realizing the great salvation, to remain faithful to the Saviour unto the end. Upon his request, they sang hymns treating of the death of the righteous, until, during the singing of one most suitable to the dying moments of the Christian warrior, he sank peacefully to rest. That scene may not be described. Those weather-beaten, bronzed faces that looked upon his closing eyes and lovely countenance, beaming with joy, as it settled into the repose of the last long slumber, death, indicated unutterable tenderness and true Christian affection. Those dark, piercing eyes, which, in the former times of their savage resentment, flashed like angry lightning, were now filled with tears, that rolled in torrents adown their swarthy cheeks. Their uncontrollable emotions testified that they felt they had lost a friend sent them by God, and, in the first burst of grief, they may well have imagined that they had almost been left alone on earth. They wept over the remains of their glorified teacher like orphaned children over an affectionate mother. With holy awe and reverence, they prepared his body for the tomb, clothed it in white, and with tears bore it to this consecrated spot, where they consigned it to the tomb. Here they often met, recounted his self-denying labors, and repeated his words of heavenly wisdom. On his tombstone which his brethren placed over his grave, and which is still extant, is the inscription printed on the 57th page of this work.

For more than a century have his remains here lain

mouldering in the tomb, awaiting the trumpet sound of the angel who will announce the great resurrection. His brethren have well-nigh forgotten his place of sepulture, and we owe it principally to my excellent friend who preceded me that his last resting-place on earth has been discovered. Were his glorified spirit now permitted to revisit the consecrated scenes of his noble life and martyr-death, his humility would scarcely permit him to approve of the solemnities of this day, nor would he ask for any other monument but that which was afforded by God's record on high. Our gratitude and affection have, however, brought us together for the purpose of dedicating this monument, not because we believe we may add to his deserved fame, but, rather, that the remembrance of his Christian faithfulness and fortitude may animate us and our children to go and do likewise.

These brief reminiscences of this heroic soldier of Jesus Christ constitute the best eulogium that can be pronounced over his grave. We will add but a few words. Büttner was evidently a man in earnest. He had fully, for life, embarked in the great Christian warfare. He could not be drawn from his purpose. He possessed a clear mind and strong spirit, which were never for a moment disarmed by the pressure of hostility or the enervation of bodily infirmity. Love for God and man was his most striking characteristic, and this gave him his power to influence and subdue. He was one of the humblest of men, but in his humility there were power and grandeur. In his speech before the Governor, in New York, he appeared as an humble suppliant for permission to remain among his dear Indians, but coupled with his humility, there was the commanding majesty and authority of the ambassador of the King of kings. He was brave, because he knew that He that was for him was greater than he that was against him. He led in the coun-

sel of his brethren, because he enjoyed their full confidence. He died as he lived, in the strength and love of God his Saviour, and was mourned over by simple hearts, as few great or even good men have been mourned for.

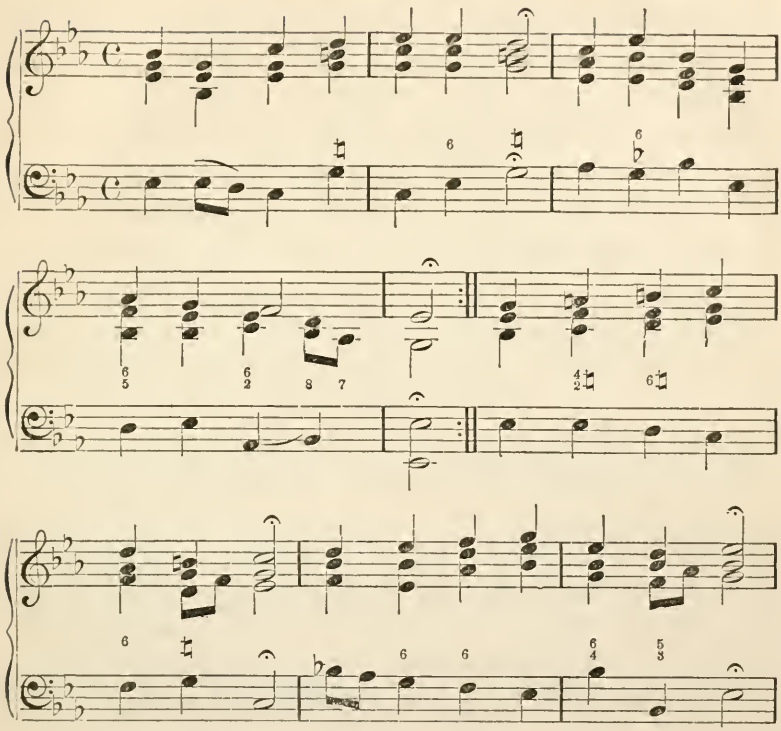
We stand on holy ground. We commemorate, on this day, the virtues of a noble ancestry. We are carried back, in spirit, to the scenes of their triumphs of which these pleasant valleys were witness more than a century ago. The hills which echoed back those venerable songs of Zion which Indian voices then made resound, have again, on this day, been moved, and their memories of ancient days recalled by the old, familiar Moravian melodies, and though our Christian brethren of other churches may now be called to labor among a civilized race, where our fathers toiled for the conversion of the wild Mohican, it still affords us and them intense gratification here to meet to day, to perform an holy act of reverence and affection, in memory of a noble man, an eminent Christian, and a most successful ambassador of Christ to sinful men.

The following stanza was next sung, according to Old Hundred:—

> "Amen, thou Sovereign God of Love,
> Oh, grant that, when we hence remove,
> Our souls, redeemed with thy blood,
> May find in Thee their sure abode."

And the trombonists having performed, as follows, one of the favorite chorals at burials, the assembly dispersed.

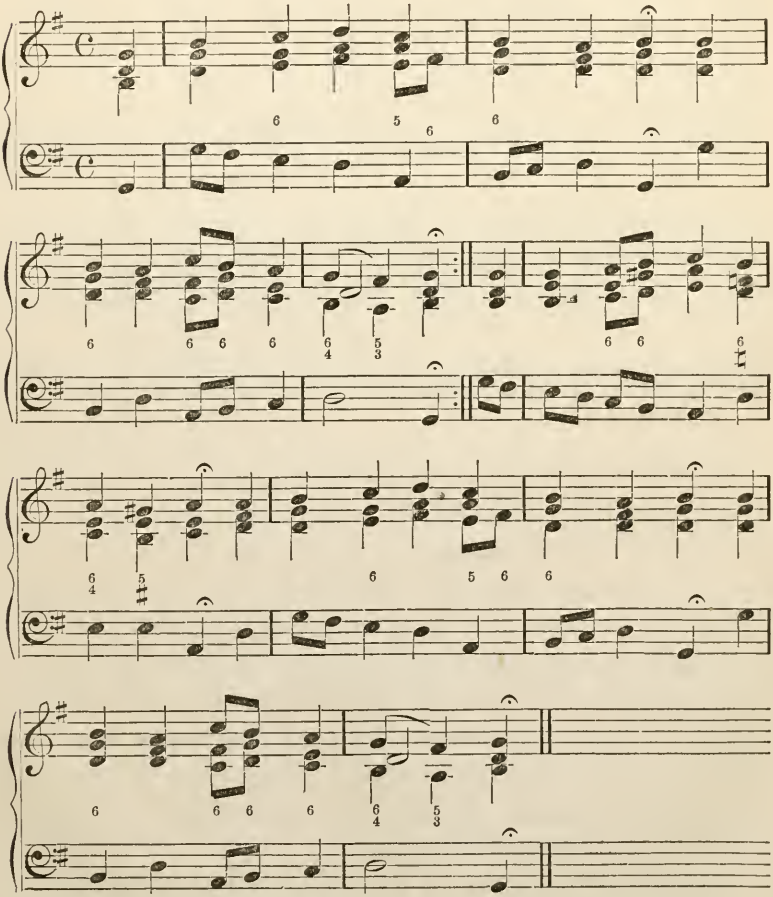
TUNE 83.



On Thursday morning, at half-past eight, the Committee, attended by numerous friends, set out from Pine Plains for Northeast Centre. During the night, the wind had shifted to the north, and it blew almost a gale as the carriages defiled in procession under the stately buttonwood that shelters the hospitable farm-house of Mr. Samuel Deuel. The road led over a highly picturesque country, in part the same that had been travelled on the first day from the Millerton Station to Shekomeko. At ten o'clock, the party reached Mr. Douglas Clarke's, on whose lands is the site of the Wechquadnach Mission.

Having here partaken of a cold collation, the procession formed in the same order as on the previous day, and led by

the trombonists, who performed the following choral, moved to the grave of Joseph Powell. Mr. Clarke, a venerable man of eighty, with staff in hand, led the way. The grave is marked by the original headstone, that has been firmly set into a protruding ledge near by. Around this the company gathered, and joined in the service of the "First Litany for Burials," from the Moravian collection, read by the Rev. Sylvester Wolle.



FIRST LITANY AT BURIALS.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.

Lord God, our FATHER, which art in heaven,

Hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Lord God, SON, thou Saviour of the world,

Be gracious unto us.

By thy human birth,
By thy prayers and tears,
By all the troubles of thy life,
By the grief and anguish of thy soul,
By thine agony and bloody sweat,
By thy bonds and scourgings,
By thy crown of thorns,
By thine ignominious crucifixion,
By thy sacred wounds and precious blood,
By thy atoning death,
By thy rest in the grave,
By thy glorious resurrection and ascension,
By thy sitting at the right hand of God,
By thy divine presence,
By thy coming again to the church on earth, or our being called home to thee,

Bless and comfort us, gracious Lord and God.

Lord God, HOLY GHOST,

Abide with us forever.

I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

Therefore, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. *Amen.*

TUNE 14 A.

We poor sinners pray,
Hear us, gracious Lord and God;

And keep us in everlasting fellowship with the church triumphant, and let us rest together in thy presence from our labors. *Amen.*

None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's: for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ.

Glory be to Him who is the Resurrection and the Life, who quickeneth us, while in this dying state, and after we have obtained the true life, doth not suffer us to die any more.

Glory be to Him in the church which waiteth for Him, and in that which is around Him, for ever and ever. *Amen.*

TUNE 22. A.

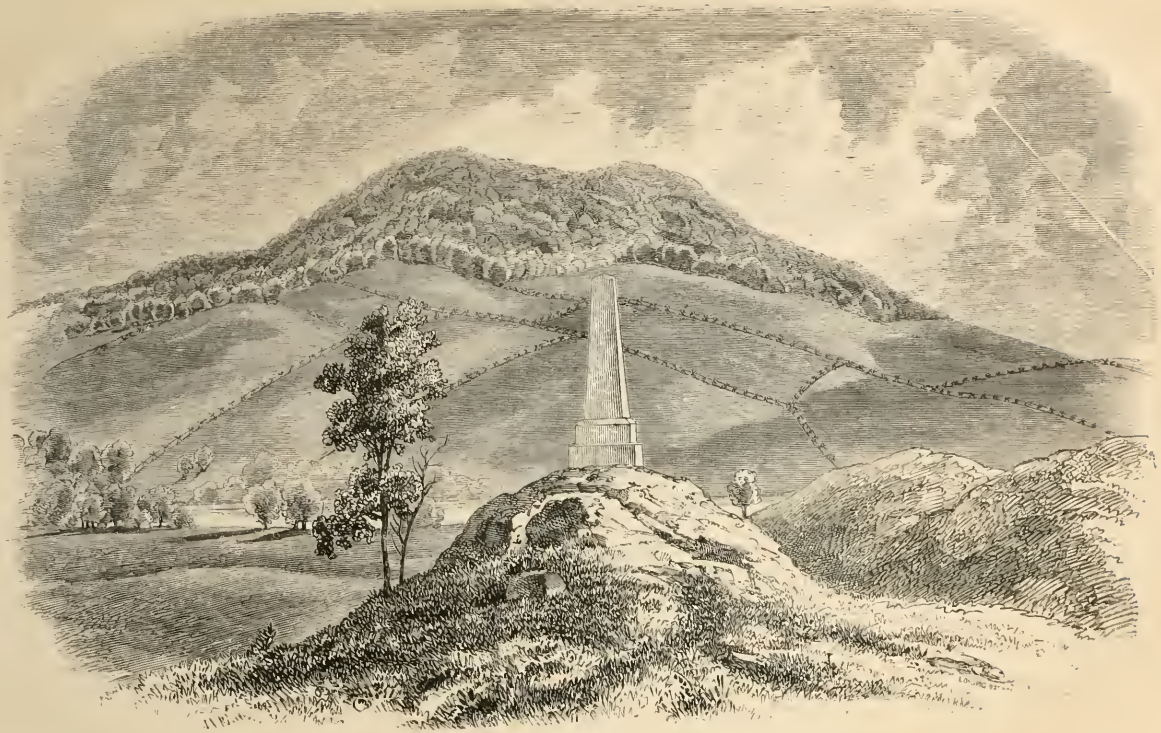
The Sa - viour's blood and righteous - ness My beau - ty is, my
glo - rious dress; Thus well ar - ray'd, I need not fear, When
in His pres - ence I ap - pear.

The grace of our Lord Jesus Christ, the Love of God, and the communion of the Holy Ghost be with us all. *Amen.*

On the conclusion of the brief ceremony, the party set out for the grave of David Bruce, on the east side of "Indian Pond," in the town of Sharon, Conn. It was deemed unsafe to cross the water in boats. Some of the number followed the footpath along the base of the mountain; others, driving, took the road that leads around the right shore to the outlet, and to the farm-house of Mr. Andrew Lake. Here the procession formed as on the previous occasions, and, amid the music of trombones, moved to the Wechquadnach burial ground, and to the monument that bears the name of those who, a century

ago, labored in this vicinity among Indians and whites. On a rocky ledge overlooking the beautiful sheet of water called by the early Brethren "Lake of Grace," stands the snow-white memorial of two of their colleagues. The site is not only commanding, but peculiarly appropriate, as the prospect it affords embraces the entire region of country in which the Moravians carried on their missionary work, as far south as the hills of Pachgatgoch to Kent.

On approaching the meadow in which the ceremonies were to be held, there were indications of a numerous gathering. Along the Sharon road, carriage was seen following carriage, and already the lane and orchard near by were full of vehicles. Hundreds of human beings were collected about the monument, and hundreds seated along the ledges and sunny slopes with which the rugged spot is diversified. It was altogether a scene of varied forms, and coloring, and life, that bespoke an extraordinary occasion, and has left an indelible impression on the minds of all who witnessed it. The wind blew fresh from the north, whirling the withered leaves from the tree tops, and roughening the bosom of the lake with white-crested waves; and so boisterous did it grow, that it was inexpedient to assemble immediately about the monument. A southerly slope near by afforded protection from the elements, and here the worshippers gathered to recall the labors of the dead, and to meditate on the bliss which is the portion of those who have died in the Lord. Tier on tier of anxious listeners were seated to the very top of the little amphitheatre, and among these were swarthy faces, a handful of survivors of the doomed race that once was lord of the soil. They were Sharon Indians, who had come to hear what had transpired when their forefathers dwelt along the borders of "Indian Pond." Half-way down the acclivity stood the speakers and the trombonists, fronting the rest of the seventeen



Drawn by George F. Bensell.

BRUCE'S AND POWELL'S MONUMENT, NEAR WECHQUADNACH LAKE.

hundred spectators, who, standing below in a compact crowd, or seated in wagons, listened with deep attention to the services that had called them together. The Rev. Frederick Sill, of New York, opened the exercises in the following words:—

MR. SILL'S ADDRESS.

My Christian Brethren and friends: It is with no ordinary feelings that I now rise in my place to address you on this most interesting occasion. It is an occasion both rare and pleasing in itself considered, for distinguished brethren from a distance have come into this historic locality, not for the purpose of shedding bitter tears over the new-made graves of those who had recently fallen; not for the purpose of lamenting the loss of beloved objects of an affectionate interest, whose places could not be filled, and who were considered, perhaps, the right men for the right place; but they have come for the purpose of reviving precious memories—to call to recollection and to pass in review the labors, the zeal, and the faith exhibited in the lives of those who, like the Apostles of our blessed Lord, counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God." I deem it a high privilege, my Christian brethren and friends, to participate in the smallest degree in these most interesting exercises; and on my own behalf, I desire to thank the Moravian Historical Society, and the Shekomeko Literary Association, for the same, as well as for the courtesy extended to the church in which I minister by the grace of God.

My address, however, being of an introductory character, it will not be expected that I present in detail the rise and establishment of the venerable missionary society under whose auspices we are here gathered; nor to recount the

many incidents in the lives of those who, having long since finished their course in faith, do now rest from their labors.

And yet there may be embodied, in these remarks, some of those views which may tend to impress our minds with the general character of the missionary work; but before proceeding to its consideration, it may be well to observe, by way of illustration, that, in its general features, it has been the same in every age, viz: one of toil, exposure, and privation, with alternate expressions of hope and despondency, cheerfulness and gravity, love and charity. Nor should the missionary work in our country be viewed in some of its features now, as it appeared rising of a century since; for, since then, the whole scene has changed. At that time, instead of a Christian civilization, resulting from missionary labor with the help of God, nought was perceived but a moral desolation.

Instead of comparative safety on the bosom of the mighty deep in a GREAT EASTERN, with its immense proportions, its magnificent saloons, its ample provision, and its stately machinery, a great risk and exposure were consequent on a voyage, costing upwards of a hundred pounds, while not a few precious lives were lost to the world and the church in the vain attempt to reach these shores. Now there is something in the great work of Christ and the Church which impels one onward in its accomplishment. It constrains men to act for the good of souls, to consecrate themselves, and to devote their time, talents, energies and means to the service of Jesus. While in themselves considered, the ministers of Christ are frail mortals, and subject, of course, to the infirmities and vicissitudes of a common humanity; yet it not unfrequently happens that the means made use of by them prove mighty, through God, to the pulling down of the strongholds of sin, Satan, and death, and in restoring man to the image and favor of his Maker. And oh, my

Christian brethren and friends, what pen can describe, or what eloquence depict, the emotions of the heart of a faithful missionary, as he perceives the light moving in upon a dark and illiterate mind, in process of renovation, and listens to expressions of penitence for sin, and faith or belief in Christ Jesus, as the Saviour of the world.

Oh, there is something, and I speak both from experience and observation on this subject, which amply repays the ardent and devoted missionary, as the mist and darkness attendant upon sin gradually disappear, and the bright beams of the Sun of Righteousness are brought to bear upon the renovated mind, infusing joy and life divine. Well is it, then, that we have gathered with fond and loving hearts to commemorate the faith and the deeds of the faithful departed, to recount their labors, and to excite in each other a spirit of gratitude and praise, not only for the goodly heritage we enjoy as the result of the labors and sufferings of our fathers, but to separate with the firm resolve that, "Neither death nor life, nor angels, nor principalities and powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of God which is in Christ Jesus our Lord."

Again thanking my respected brethren for the honor conferred upon me, and not wishing to detain you longer from listening to a more special and particular detail of the ministry and death of the eminent missionary whose sacred ashes you now carefully protect in your midst, I hasten to give way to my reverened brother, who will now address you on these points, with the earnest hope that these interesting reminiscences will lead us in our turn to be active, zealous, and self-denying in the cause of Jesus, and to do all that lies in our power for the advancement of His glory, the good of His church, and the welfare of His people.

Bishop Wolle next read the

EASTER MORNING LITANY.

I believe in the One only God, Father, Son, and Holy Ghost, who created all things by Jesus Christ, and was in Christ, reconciling the world unto himself.

I believe in God, the Father of our Lord Jesus Christ, who has chosen us in him before the foundation of the world;

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;

Who hath blessed us with all spiritual blessings in heavenly places in Christ;

Who hath made us meet to be partakers of the inheritance of the saints in light: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

This I verily believe.

We thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Father, glorify thy name.

Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever: Amen.

I believe in the name of the only begotten Son of God, by whom are all things, and we through him;

I believe, that he was made flesh, and dwelled among us; and took on him the form of a servant;

By the overshadowing of the Holy Ghost, was conceived of the Virgin Mary; as the children are partakers of flesh and blood, he also himself likewise took part of the same; was born of a woman;

And being found in fashion as a man, was tempted in all points like as we are, yet without sin:

For he is the Lord, the Messenger of the covenant, whom we delight in. The Lord and his Spirit hath sent him to proclaim the acceptable year of the Lord:

He spoke that which he did know, and testified that which he had seen: as many as received him, to them gave he power to become the sons of God.

Behold the Lamb of God, which taketh away the sin of the world.

Suffered under Pontius Pilate, was crucified, dead, and buried;

The third day rose again from the dead, and with him many bodies of the saints which slept;

Ascended into heaven, and sitteth on the throne of the Father; whence he will come, in like manner as he was seen going into heaven.

T. 58. p. 2. Amen, come, Lord Jesus; come we implore thee:
With longing hearts we now are waiting for thee:
Come soon, O come.

The Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, to judge both the quick and the dead.

This is my Lord, who redeemed me, a lost and undone human creature, purchased and gained me from sin, from death, and from the power of the devil;

Not with gold or silver, but with his holy precious blood, and with his innocent suffering and dying;

To the end that I should be his own, and in his kingdom live under him and serve him, in eternal righteousness, innocence, and happiness;

So as he, being risen from the dead, liveth and reigneth, world without end.

This I most certainly believe.

I believe in the Holy Ghost, who proceedeth from the Father, and whom our Lord Jesus Christ sent, after he went away, that he should abide with us for ever;

That he should comfort us, as a mother comforteth her children;

That he should help our infirmities, and make intercession for us with groanings which cannot be uttered;

That he should bear witness with our spirit, that we are the children of God, and teach us to cry, Abba, Father;

That he should shed abroad in our hearts the love of God, and make our bodies his holy temple;

And that he should work all in all, dividing to every man severally as he will.

To him be glory in the church, which is in Christ Jesus, the holy universal Christian church, in the communion of saints, at all times, and from eternity to eternity. *Amen.*

I believe, that by my own reason and strength, I cannot believe in Jesus Christ my Lord, or come to him;

But that the Holy Ghost calleth me by the gospel, enlighteneth me with his gifts, sanctifieth and preserveth me in the true faith;

Even as he calleth, gathereth, enlighteneth, and sanctifieth the whole church on earth, which he keepeth by Jesus Christ in the only true faith;

In which Christian church, God forgiveth me and every believer all sin daily and abundantly.

This I assuredly believe.

I believe, that by holy baptism I am embodied as a member of the church of Christ, which he hath loved, and for which he gave himself, that he might sanctify and cleanse it with the washing of water by the word. *Amen.*

In this communion of saints my faith is placed upon my Lord and Saviour Jesus Christ, who died for us, and shed his blood on the cross for the remission of sins, and who hath granted unto me his body and blood in the Lord's Supper, as a pledge of grace; as the Scripture saith, Our Lord Jesus Christ, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and gave it to his disciples, and said, Take, eat: this is my body which is given for you; this do in remembrance of me. After the same manner also, our Lord Jesus Christ, when he had supped, took the cup, gave thanks, and

gave it to them, saying, Drink ye all of it; this is my blood, the blood of the New Testament, which is shed for you, and for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me. *Amen.*

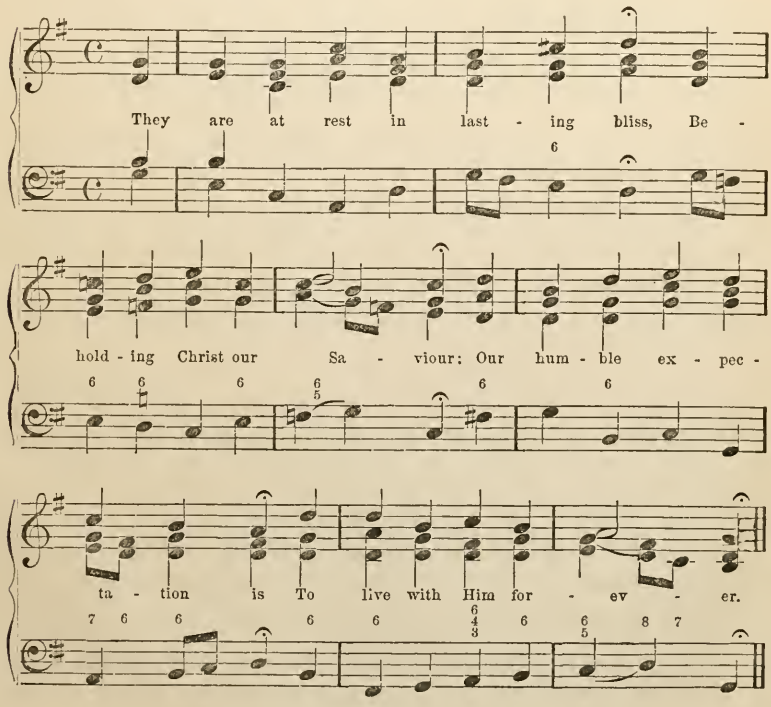
I have a desire to depart, and to be with Christ, which is far better; I shall never taste death; yea, I shall attain unto the resurrection of the dead: for the body which I shall put off, this grain of corruptibility, shall put on incorruption: my flesh shall rest in hope.

And the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, shall also quicken these our mortal bodies, if so be that the Spirit of God hath dwelled in them. *Amen.*

We poor sinners pray,
Hear us, gracious Lord and God;

And keep us in everlasting fellowship with our brethren, and with our sisters, who have entered into the joy of the Lord;

Also with the servants and handmaids of our church, whom thou hast called home in the past year, and with the whole church triumphant; and let us rest together in thy presence from our labors. *Amen.*



Glory be to Him who is the Resurrection and the Life; He was dead, and behold, He is alive for evermore; And he that believeth in Him, though he were dead, yet shall he live.

Glory be to Him in the church which waiteth for Him, and in that which is around Him; for ever and ever. *Amen.*

T. 151. p. 2. Grant us to lean unshaken
Upon thy faithfulness,
Until we hence are taken
To see thee face to face.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. *Amen.*

The Rev. Edmund de Schweinitz now addressed the audience as follows:—

ADDRESS OF MR. DE SCHWEINITZ.

We stand on ground over which roamed, a century and a quarter of a century ago, the Wampanoag and Mohican Indians of Wechquadnach and Pachgatgoch, remnants of once powerful tribes that had seen their day, and were falling at the white man's approach, like the leaves of their native forests before the autumnal wind; on ground where servants of the Most High God met this withered race, called its warriors brothers, told them that the Great Spirit above was man's common Father in heaven, and pointed out the way leading thither, which way is Christ. Pilgrims yesterday to the tomb of one of the most distinguished of these heralds of the Gospel, we gather now around this second monument, which commemorates the fact that in this region another friend and teacher of the Indians finished his course and work; and that after him, when the red man had passed away, an evangelist of the same household of faith here told to the white settlers the story of redeeming love, until he too was gathered to his fathers.

I think I may emphatically declare that we are come not in order to honor men, and glorify meek Moravian missionaries, whose habit of thought and humility of character

would have been startled at the bare idea of such a thing; but in order to exalt a *principle* which in its origin is God-begotten, in its manifestation coeval with the glorious Gospel, and in its operations essential to the happiness of the human family and the evangelization of the world. Not in the spirit of the Scribes and Pharisees, therefore, when they builded the tombs of the prophets, and garnished the sepulchres of the righteous, have we set up this monumental stone, and are we assembled here about it; but rather in the spirit of the early Christians, who were wont to meet at the places where the confessors and martyrs slept, and magnify, in sacred song, and by narratives of what these had endured and accomplished, the name of the Lord, because He had given to the church such champions of faith, and to the world such noble ensamples, of whom it was not worthy.

In this spirit, then, now that our songs and hymns are risen to the praise of God, let me proceed to give you an account of the faith and labors of the two missionaries who are buried here, and on the other side of this lake. Having done this, the principle which we wish to exalt will be abundantly set forth, and recognized by us all.

And first, by way of introduction, a few remarks respecting the establishment of the former mission in this neighborhood.

The Moravian Brethren began their labors at Wechquadnach and Pachgatgoch in 1741, simultaneously with those at Shekomeko, where we were yesterday. Two years later, a regular station having been organized at this latter place, the missionaries Mack, Senseman, Pyrlaeus, and Post statedly visited the Indians of Wechquadnach and Pachgatgoch, until the enterprise was intrusted to Mack, alone or at least chiefly, who took up his abode in the wigwam of the Captain of Pachgatgoch. In the same year (1743), the

first converts, six in number, were baptized in this village. At their head was the Captain himself, who received the name of Gideon. The others were Joshua (his son), Samuel, Amos, Maria, and Rachel, who subsequently became the wife of the missionary Post. This baptism took place on February 13th, and the converts were all of the Wampanoag nation. Gideon grew in grace and in the knowledge of God, was an active and faithful assistant of the missionaries, and preached the Gospel with great power among his people. It is related of him, by the historian Loskiel, that he was one day attacked by a savage Indian, who presented a gun to his head, and called out: "Now I will shoot you, for you speak of nothing but Jesus!" Gideon answered: "If Jesus does not permit you, you cannot shoot me"—which answer so confounded the man that he dropped his gun, and went home in silence. Mack continued to reside at Pachgatgoch, in a bark hut which he had meanwhile built for himself and wife. The same historian whom I mentioned a moment ago tells us that, while dwelling in this habitation, surrounded as it was on all sides by hills and rocks, Mack often called to mind the lines which the fathers of the ancient Brethren's Church, in Bohemia and Moravia, loved to sing when thrust from their homes and sanctuaries by the ruthless hand of persecution:—

> "The rugged rocks, the dreary wilderness,
> Mountains, and woods are our appointed place;
> 'Midst storms and waves, on heathen shores unknown,
> We have our temple, and serve God alone."

While the work at Pachgatgoch prospered in this manner, that at Wechquadnach did not remain without results. The first convert of this village who received baptism (as I find recorded in an old catalogue which once belonged to

the well-known missionary John Heckewelder) was Kaupaas, named Timothy by the Brethren. This baptism took place at Shekomeko, August 4th, 1742. The second convert was Moses, baptized in December of the same year. Two years later, in 1744, on the 3d of June, the first baptism occurred in the village itself, Martha, Gideon's second wife, being the recipient. It appears that Mack and the missionaries from Shekomeko statedly visited Wechquadnach. When the mission-house which once stood on the other side of the lake was built, I have not been able to discover. It bore the same beautiful name which the Brethren gave to that sheet of water, namely *Gnadensee;* that is, "lake of grace."

Such was the auspicious beginning of the mission among the aborigines of this region. About twenty converts from the two villages were baptized up to the spring of the year 1744. But then an unexpected change came over the labors of the Brethren; persecutions broke out against them; they were calumniated as Papists and secret friends of the French. I will not give the details of this sad season of trial. Suffice it to say that, in the year 1745, the resident missionaries were obliged to leave the province of New York; and in the following year the Indian converts began to disperse. Some removed to Bethlehem in Pennsylvania; others joined the army; while those who remained were as sheep scattered abroad without a shepherd. It is true, the Brethren at Bethlehem sent heralds of the Gospel to them as often as possible; and Gideon, Abraham and other native assistants continued to proclaim the Word of Life to their people; but the records of those years plainly show that the work of grace had been effectually hindered, and that, among the baptized converts, more than one became careless of his Christian character. In this lamentable state, the Pachgatgoch and Wechquadnach mission continued

until 1748. In the autumn of that year, Bishop John de Watteville and his wife—who was the oldest daughter of Count Zinzendorf, and six years before, as a young girl, had wandered with her father through the wildernesses of Pennsylvania and New York to visit the Indians—arrived in America, on an official tour to the churches of the Brethren. One of the first works which Watteville undertook was to go in search of the lost sheep at the former mission stations in this region. In the month of December, accompanied by Bishop Cammerhof and Nathaniel Seidel, a clergyman of the church, he reached Wechquadnach and Pachgatgoch, where most of the Indians were found either in the villages, or in their forest hunting-huts. With apostolical zeal, and demonstration of the Spirit and of power, these men of God renewed the work of the Gospel here, entreating, warning, counselling, and imparting comfort, as the case might be, until a blessed revival of pure and undefiled religion took place among the Indians. Before the Brethren left, they had the great satisfaction of baptizing several new converts. This was the occasion for the recommencement of the Wechquadnach and Pachgatgoch mission; and here is the place to introduce into my narrative the first of the two men to whose memory this monument has been erected.

David Bruce[1] was born at Edinburgh, in Scotland, in what year is not known. At the close of 1741, he came to this country, in company of Count Zinzendorf. He was originally a Scotch Presbyterian. How or when he became

[1] For the biographical notices of Bruce and Powell, the speaker was mainly indebted to the researches of his friend, Mr. William C. Reichel, of Bethlehem. Other historical facts respecting the mission at Wechquadnach and Pachgatgoch are derived from original documents in the archives of the Moravian Churches at Philadelphia and Bethlehem. Very little is found in the publications of the church concerning this particular mission.

acquainted with the Moravian Brethren does not appear; but that he had entered into the spirit of the Gospel work, as carried on by them, is evident. From his first arrival on these shores, he seems to have given himself up, soul and body, to the service of the Lord, in any and every capacity in which the Lord might see fit to use him. The seven and a half years of his life in America were the years of the life of an itinerant evangelist. He was ever ready to say: "Here am I, send me!" In the interests of the Gospel, like many other of the Brethren of that day, he had no will of his own. God's will was always his. Bruce's name stands enrolled among the eighty persons who formed the first regular Brethren's church in America. This church was organized by Count Zinzendorf, at Bethlehem, Pennsylvania, and soon became the principal seat of the Moravians in this country. But Bruce did not belong to what was called "The Home Congregation" there. He was one of a band or class of four young men that had its place among "the Pilgrims," as they were denominated; that is, such as itinerated in the country, and were expected, at any moment, to go forth even to distant regions, if souls could there be saved. In the same year in which the church at Bethlehem was organized, the Brethren resolved to begin an English church at Nazareth, ten miles to the north of Bethlehem; and Bruce was appointed one of its elders. Whether he ever exercised the duties of this office, I do not know. Certain it is that, after six or seven weeks, the plan was abandoned again, and that Bruce, together with his wife (Stephen Benezet's daughter, of Philadelphia, whom he had married a few months before), had meanwhile accompanied Count Zinzendorf on his first visit to the Indian country. Returned to Bethlehem, Bruce, in the months of October and November, is found engaged in carpenter-work at a barn belonging to the church—so an old

record tells us—performing this labor also, amidst the necessities of a new settlement, to the glory of God, in accordance with the simple faith of his brethren. Next, in the beginning of 1743, we meet with him at Philadelphia. The Brethren had established a church there; and the former parsonage, at the southeast corner of Race and Bread Streets, constituted the head-quarters for four or five, sometimes six, itinerant evangelists and their families. Bruce took his turn regularly in preaching the Gospel in the city, and at a number of stations in the surrounding country. His name frequently occurs in the books of my church, at Philadelphia, until the end of the year 1744; after that, it disappears. In all probability, he now removed to Bethlehem, and continued to itinerate from that place, sometimes among the Indians, again among the English settlers at Dansbury (now Stroudsburg), and in other parts of eastern Pennsylvania. From a remark made by Bishop Watteville when announcing his death to the congregation at Bethlehem, I infer that Bruce, at this time, was particularly active in sowing the good seed of the Word among the Delaware Indians of Pennsylvania.

Such, then, was the nature of his labors, until the return of Watteville and his company from the forsaken stations of Wechquadnach and Pachgatgoch. Then a new sphere of action opened to Bruce, in which, had it been God's will to spare his life, he would no doubt have accomplished great results.

A synod of the Moravian Church in America convened at Bethlehem, under the presidency of Bishop de Watteville, on the 23d of January, 1749. This synod resolved to reorganize the missions in the provinces of New York and Connecticut, and confirmed the appointment which Bruce had previously received from the elders, to undertake the work at Wechquadnach and Pachgatgoch. On the 3d of

February, in company of the missionary Post, he set out for these stations. Post was to assist in the reorganization, but Bruce to remain as resident missionary, and to live at Wechquadnach, in the house on the lake. Such was the purport of their commission. Post returned to Bethlehem on the 28th of February, and reported that he and Bruce had found most of the Indians in their huts, glad to receive their new teacher, and anxious to hear from him the words of eternal life, and that Bruce had commenced his labors with great zeal. At the same time, he delivered to the elders a number of letters written by Indian converts, in which they expressed their joy at the arrival of Bruce. I have found copies of these letters in the archives of my church, at Philadelphia, and have brought one of them with me. Shall I read it, my friends? or will it detain you too long?

(Many voices: "Read it! read it!")

THE LETTER.

"WECHQUADNACH, *February* 10, 1749.

"We, Abraham,[1] Moses,[2] and Jacob, and all the brethren and sisters, salute the whole Church, and are very glad and thankful that the Church has cared for us again, visited us, forgiven us all that has hitherto passed, and sent somebody to instruct and teach us. For we know that through this forgiveness many of us have been helped to rights, and set upon our

[1] Abraham was one of the first three converts from the Indians, a Mohican, baptized by Christian Rauch, at Oley, Montgomery County, Pennsylvania, February 12th, 1742. Jacob was another of these three converts, baptized at the same place and time. He belonged to the Wampanoag tribe, and died at Philadelphia, of the smallpox, in 1764, while the Christian Indians were confined there in the barracks to protect them from the Paxton Boys. He was buried in Potter's Field, where Washington Square now is.

[2] Moses was the second convert from Wechquadnach, a Mohican, baptized December 23d, 1742, by Martin Mack.

The notices in these foot-notes respecting the Indians mentioned in the letter, are all derived from the Catalogue of Baptisms, referred to in the address, and kindly lent the speaker by Miss Heckewelder, of Bethlehem, daughter of the celebrated missionary. Miss Heckewelder was the first white child born in the State of Ohio.

feet again. Therefore are we glad, and salute the brethren and sisters at Bethlehem; therefore we brethren and sisters pray that our Saviour may wash us in his blood, and make us obedient from the bottom of our hearts; for we thought we should never more, in all our lives, have any one from the Brethren's church among us. We therefore desire our brethren and sisters at Bethlehem to pray for us. We will also pray to our Saviour with our whole hearts, and do our utmost to remain steadfast in the faith in his meritorious death.

"Joshua's[1] grandmother salutes him heartily, and is very glad that his sister[2] was baptized at Bethlehem. And I[3] am very glad that the missionaries show us the plain and straight way to our Saviour; and I salute Brother Joseph[4] and mother Spangenberg; and we brethren and sisters wish that where the Brethren live we may live also; for, so long as we had no teachers, we could not say that we loved the Brethren; but now we feel that we love them. Sarah[5] salutes Brother Joseph and Mother Spangenberg, Brother Cammerhoff and Sister Cammerhoff, and all the brethren and sisters at Bethlehem, Gnadenhuetten, Nazareth, and in all the churches. Our Sister Rachel[6] does the like; our Sister Abigail[7] the like; Bartholomew's[8] mother the like; our Sister Miriam[9] the like; our Sister Esther[10] the like.

"Brother Jephthah[11] salutes the Brethren Joseph, Cammerhoff, John,[12]

[1] Son of Gideon, Captain of Pachgatgoch, baptized February 13th, 1743, at Pachgatgoch, by Büttner.

[2] This was Christina, baptized at Bethlehem, January 24th, 1749, by Bishop Cammerhof.

[3] Abraham. [4] Bishop Spangenberg.

[5] Sarah was the wife of Abraham, of the Wampanoag nation, baptized August 11th, 1742, at Shekomeko, by Christian Rauch.

[6] Rachel was the wife of Jacob, one of the writers of the letter, of the Mohican nation, baptized December 23d, 1742, at Shekomeko.

[7] Abigail, a Mohican, was the wife of Sangschoacha, and daughter of Abraham's brother, baptized June 26th, 1743, at Shekomeko, by Büttner.

[8] Bartholomew was a Wampanoag. His father's name was Apowachenaut.

[9] Miriam was the wife of Moses, one of the writers of this letter, baptized December 23d, 1742, at Shekomeko, by Büttner.

[10] Esther was probably the daughter of Hannah, of the Mohican nation, baptized May 14th, 1744, at Shekomeko, by Christian Rauch, and afterwards married to Augustus, a Delaware, and the Captain of Meniolagomekah. There was another female convert of the same name.

[11] Jephthah was a widower, of the Sopus Indians, baptized July 31st, 1743, at Shekomeko, by Büttner.

[12] Bishop John de Watteville and Nathaniel Seidel.

Nathaniel, Father Nitschmann,[1] and the whole church, and recommends himself to their prayers, for he is poor in body and soul.

"And we, the rest of the brethren, are indeed poor, and cannot say much; yet we will constantly tell Brother Bruce the state of our hearts; then our brethren and sisters at Bethlehem will know how we stand to Jesus.

"Jephthah salutes also Philippus[2] and all his children. Brother Moses salutes Brother Joseph and wife, Brother Cammerhof and wife, Brother John and wife, and Nathaniel, and kisses them heartily, and the whole church at Bethlehem and Gnadenhuetten.[3]

"I salute my son Jonathan,[4] and pray that he may see this letter, that he may know what we have made out. Sarah[5] salutes Jonathan and Anna;[6] and we shall be glad if he comes back again; and Sarah is very glad that Jonathan again stands on a good ground.

"Moses salutes Jonathan, and rejoices much over him, and says: 'The words of our Saviour shall always be a light to us.'

"And we salute the brethren and sisters from the Delaware nation, and were very glad to hear of the grace our Saviour has bestowed upon them; and we say to them: Let us dwell together at the pierced feet of Jesus; let us abide there; and, although we have never seen one another with our eyes, we shall nevertheless feel that we are one; and, when the Lord comes, then shall we see and meet one another.

"Esther salutes Jonathan and Anna, and all the sisters, and is sorry that she could not go with them, for her mother hindered her. But she hopes a time may come when she can visit them. Brother Jephthah's daughter, who is sick, salutes her sister in Gnadenhuetten, and thinks she will not live; prays, therefore, heartily to be baptized.

ABRAHAM, MOSES, AND JACOB."

[1] David Nitschmann, the elder; born in Moravia, where he was imprisoned for the sake of his faith, but escaped to Saxony. He was one of the first missionaries to St. Croix, and the founder of Bethlehem. He died in his 84th year. At the time this letter was written he was 73 years old.

[2] Philippus was the son-in-law of Jephthah, a Wampanoag, baptized Dec. 23d, 1742, at Shekomeko, by Büttner.

[3] A mission station on the Mahony, in Pennsylvania, near what is now Mauch Chunk. The massacre of the missionaries took place there in 1755.

[4] Jonathan was Abraham's son, baptized October 10th, 1742, at Shekomeko, by Büttner.

[5] Wife of Abraham.

[6] Anna was Jonathan's wife, baptized July 31st, 1743, at Shekomeko, by Martin Mack. She was the sister of Bartholomew, and daughter of Apowachenaut.

Such the letter. The labors of Bruce were abundantly crowned with success. An abiding impression had evidently been made upon the Indians on the occasion of Watteville's visit; and it became Bruce's duty to deepen this impression, especially among the unbaptized. The result of his efforts in this respect is set forth most satisfactorily by the circumstance that, after he had been at Wechquadnach only a few weeks, Bishop Cammerhoff, accompanied by another minister named Bezold, arrived from Bethlehem, in order to baptize a number of Indians who longed for the reception of this sacrament. I have found, in the archives of my church at Philadelphia, the journal of Cammerhoff, describing this visit; but time permits me to communicate only a few items from the document. The two brethren arrived at Wechquadnach on March 12th, about five o'clock in the evening, after a very fatiguing and, at times, dangerous journey of six days, having been obliged, among other perils, to cross the Hudson, while obstructed by large fields of ice, in a small boat. "We first came," says Cammerhoff in his journal, "to Abraham's hut. Sarah, Abraham's wife, had spied us from afar, through a crevice in the hut, and hurried out to meet us, full of joy, receiving us right warmly, with many tears of love. Very soon came John, who had lately visited Bethlehem, Miriam, Abigail, Jephthah, Jacob, and several others, also of the unbaptized; and all rejoiced exceedingly to see us. John ran directly to call Brother Bruce, who was in the house on *Gnadensee;* and, on his coming to us, Brother Bruce rejoiced more than all, not having expected us so soon." The visitors remained with the Indians four days, conversing with them in their huts, and holding public services. A deep feeling pervaded Bruce's flock. Not less than twenty new converts were baptized; and, previous to the departure of the brethren, a solemn and unusually

blessed celebration of the sacrament of the Lord's Supper took place in the house near the lake. Bruce was much encouraged by this visit, and continued to labor faithfully for the next three months. A hopeful future lay before him. The beams of the sun, as he saw them reflected by the lake, were to him daily an emblem of the light of grace which was being shed abroad, more and more, by the Sun of Righteousness, over this whole region—substantiating the name which the piety of the brethren had given to those waters. But God thought fit, just at this auspicious time, to move in a mysterious way. Bruce was taken seriously ill on the 6th of July, and, after only three days of suffering, slept in death. I will not detail the closing scene of his life and his funeral, for an account of both was published in the interesting narrative of the late visit paid to this place by a number of the gentlemen before me; and I am, at all events, trespassing on your patience. Let me merely remind you that the earthly remains of this faithful servant of God were carried in two canoes over yonder lake, and buried by his Indian brethren, in the absence of white missionaries, in the very field where we are now standing—Gideon, the Wampano, Captain of Pachgatgoch, offering up a fervent prayer at the open grave.

This ended the career of the first missionary, to whose memory this monument is set. In what estimation he was held by the church, becomes clear from the remarks, to which I alluded before, made by Bishop de Watteville, when announcing his death to the congregation at Bethlehem: "In the last years of his life," said Watteville, "Brother Bruce found his proper sphere among the Indians. His heart burned with the desire to bring the offers of salvation to this people, and the Saviour, of late, made him the principal instrument to carry the Gospel to the Delawares. He labored among them near Nazareth, Bethlehem, and Meni-

olagomegah.[1] Then he went to Wechquadnach and Pachgatgoch, where he was very successful. Previous to this, in 1747, when thirty converts from these villages had arrived at Bethlehem, Brother Bruce was their guide to Gnadenhuetten. In all respects he labored with apostolical unction, and it is to be hoped that his spirit will fall abundantly upon some other brother." Thus the Bishop, as I find his remarks recorded in an old ministerial diary, preserved in the archives of the Moravian Church at Bethlehem.

And now I pass over a period of twenty-five years in the history of the operations of the Moravian Brethren in this section of country; twenty-five years that saw the final abandonment of the mission at Wechquadnach in 1753, and the one at Pachgatgoch in 1762, and introduce into my narrative the second missionary whose memory that stone is to preserve. It is Joseph Powell, a minister of the Gospel among the white settlers of this neighborhood. So great a change had taken place in the sentiments of these people, that after the death of Bruce, they wished to have a Moravian to minister unto them in holy things. Hence Abraham Reinke, an ordained clergyman, was sent by the Church to commence this new enterprise in 1753, immediately after the Wechquadnach mission had been relinquished. He was followed by others, one of the last of whom was Powell.

Powell was, therefore, not a missionary among the Indians who once lived here, and yet his memory deserves to be enshrined with that of Bruce. For, like him, he belonged to the noble company of early evangelists in America, and did the work of an itinerant for thirty-two years in different parts of our country, and even beyond its borders, in the

[1] Smith's Gap, Blue Mountains, Pennsylvania.

West Indies. Born in 1710, in Shropshire, England, he became acquainted with the Brethren when a young man through the instrumentality of Wesley and Whitefield. In 1741 he offered to go to America with a colony of Moravian immigrants, who are known in Moravian history by the name of the "First Sea Congregation." This offer was accepted. Before leaving England, he married Martha Pritchard, who, after having spent the years of her early youth in worldly pleasures, was brought to reflection by a severe illness, and subsequently found peace in believing while attending a Love-Feast, celebrated by a company of Moravian Brethren at Oxford. She was a woman just fitted to be the wife of an evangelist. The "Sea Congregation," which was composed of thirty-five married persons and twenty-two unmarried men, sailed from Gravesend, in the snow Catharine, on March 19th, 1742, and reached Philadelphia on June 7th, while the seventh of the Union Conferences, or Synods, organized by Count Zinzendorf at Germantown, and composed of representatives from different denominations, was in session. Powell and his wife spent the first weeks after their arrival at Philadelphia, and then went to Bethlehem. In 1743, when the Moravian Church in the city had been established, Powell was one of the missionaries who occupied the Parsonage. I find his name mentioned frequently in the church-books. He preached in the city and at neighboring outposts. In 1747 he accompanied the missionary John Hagen to Shamokin (now Sunbury, Pa.), where a new enterprise among the Indians had been commenced, and helped to build the mission-house. Nine years later, he was ordained a regular minister of the Church. His labors for the spread of the Gospel were now distinguished by redoubled zeal. He led the life of an evangelist even more fully than Bruce; at least the regions which he traversed were more extended.

Sometimes we find him at Neshaminy, in Bucks County, in Pennsylvania, then on Staten Island or Long Island; again he is at Dansbury, near the Delaware Watergap, and presently at Gnadenhuetten on the Mahony, on Carroll's Manor, in Maryland, or at some station in New England. Nor were these the limits of his itinerant operations. Six years of his life, as I intimated before, were spent in the Island of Jamaica, preaching the Gospel to the negro slaves. On all these journeys he was accompanied by his wife, until the year 1772, when she was taken seriously ill while at the station on Carroll's Manor. In consequence of this illness, she and her husband returned to Bethlehem, where she died two years afterwards, on May 6th, 1774. Three weeks subsequent to this heavy affliction, the indefatigable itinerant, now in his sixty-third year, set out for the former Bruce-place in this neighborhood, and commenced to labor among the friends of the Church, who were still anxious to receive the ministrations of a Moravian brother. He soon won their affections, and, as in the case of Bruce, a hopeful future lay before him. But again God's ways were not those of man. Here was to be the closing scene of Powell's active life. Four months constituted the span allotted to his ministry. On the 23d of September it was cut short suddenly by a stroke of paralysis, and the good man went to rejoin his partner in life, and to rest with her from all his labors at the feet of Jesus. We visited his grave an hour ago. Such is a brief sketch of the life and work of the second missionary, whose name that monument is to perpetuate.

And now that I have finished my narrative, let me ask: *What is the principle which it sets forth*, and which, as I said in the opening of my address, we are here to exalt? I answer without hesitation, and I think you will all agree with me in the answer—love to our fellow-men, to our

neighbor, as the Scripture says, or love to the brethren, as the Apostle John so beautifully expresses the idea. By this I do not mean a natural and an unsanctified philanthropy; but a love to man growing out of love to God, as He has revealed himself in the person of His only begotten Son, Jesus Christ. This was the grand principle that animated Bruce and Powell in all their manifold works, and that lay at the foundation of every missionary operation of the early Moravians generally. All men were their brethren, whether degraded Esquimaux, in the frozen regions of the North, or wild Hottentots in the sunny plains of the South; whether down-trodden slaves in the isles of the sea, or proud Indian warriors on this western continent; whether polished Europeans, entangled in the formalism of State churches, or hardy sons of America, deprived in their new settlements of the means of grace. And being their brethren, they loved their souls, nor thought any sacrifice too great, any peril too imminent, any sea too broad, any land too wild and sterile, if they could gain but one soul for the Lord. From Count Zinzendorf, and Zinzendorf's daughter, wandering together through pathless forests in search of the Indian's wigwam, that they might tell of God made manifest in the flesh, to the humblest mechanic, sitting in his workshop, industrious at his trade, until he should be called to arise and be about his Heavenly Father's business, the whole brother and sisterhood of those heroic days of which I have been speaking, considered themselves a band of laborers ordained to be always ready to go and work in the vineyard of the Lord; and few were the cases, when the call did come, in which immediate and joyful obedience was not rendered, out of love to the brethren. Let me give you two illustrations of this wonderful state of constant preparedness. In Bishop Spangenberg's work on the Moravian Missions, published in 1788, the following fact is mentioned:

"Having once made known," he says, "on a prayer day, at Bethlehem, in North America, that five missionaries had died in a very short time in the island of St. Thomas, where the difficulties of our brethren were then very great, not less than *eight persons* voluntarily offered on that very day, to go thither to replace those who had fallen." This is the first illustration, and here the other; when Zinzendorf was at Marienborn, a former Moravian settlement in Germany, he sent, one day, for a certain brother, and addressed him as follows: "Will you go to Greenland to-morrow, as a missionary?" It was the first intimation the man had had of such a thing. He hesitated for a moment. And why? Let his quaint, but ever memorable answer tell: "If the shoemaker can finish the boots which I have ordered of him by to-morrow, *I will go!*"

Such were the workings of the great principle which we exalt this day, to the glory of God. What wonder, then, that the missionary labors of the Church, in Christian and heathen countries, were eminently blest; whether in leading whole tribes from darkness into light, or in bringing the one lost sheep to the good Shepherd's fold. In Christian lands, the great aim of the early Brethren was not to proselyte, but to evangelize. Hence others, in this field, accomplished far more as to numbers, but none excelled them in the faithfulness with which they sought out single, obscure souls, for whom no man else cared. Among pagan nations the grand theme of their preaching was Christ Jesus and Him crucified, and the constant purpose of their pastoral labors, the special care of individual souls. Hence tribes whose moral renovation philosophers deemed impossible, were elevated to the dignity of civilized and Christian peoples; and a mighty impulse was given to the work, in which the whole Protestant Church is now engaged, of

preaching in all the world the glorious Gospel of the blessed God.

My friends, I fear I have taxed your patience almost beyond endurance, and I will certainly not, preacher though I am, now proceed to inflict upon you a sermon in addition to what I have already said. Yet you will permit me, I feel assured, to give utterance, in conclusion, to a single heart-felt wish. May the divine principle set forth by the works of the men whose names are graven in that marble block, and by the labors of all their fellow missionaries, become the grand principle of our future lives! Let us return from this interesting celebration to our several spheres of duty, whatever or wherever these may be, with the manly resolution to do something for our fellow men before we die—not merely in the way of a Christless philanthropy, but in that of exalted, Godlike love to the brethren. It seems to me that great whispers—the whispers of the dead—are even now rising from the borders of this "lake of grace," and coming up from the foot of yonder distant hills of Pachgatgoch, all blending into one deep, solemn admonition: work while it is day, for the night cometh in which no man can work.

The Reverend gentleman spoke with more than ordinary fervor and eloquence: he was evidently carried away by the excitement of the time and place—and who that was present was not? A multitude gathered together to hear the word of God in nature's majestic temple, with the sky for a dome and the whistling forest wind the wild accompaniment to the hymns of praise that were swayed in fitful gusts over rock and dell, solemn rites over the remains of Christian heroes—mournful strains that brought home to the soul the memory of those who are gone before, and visions of the resurrection such as are recorded in all the grandeur of in

spired language—could other than most peculiar feelings rise in the mind and heart, amid the strange picturesqueness of that day's scene at Gnadensee?

The venerable Bishop made a few concluding remarks; and after many hundred voices had united in singing, according to Mear, the touching stanza—

"How sweetly these our brethren sleep,
Enjoying endless peace;
The grave, wherein their Saviour lay
Is now their resting-place."

All once more joined in the Doxology:—

"To Father, Son, and Holy Ghost,
One God, whom we adore,
Be glory, as it was, is now,
And shall be evermore,"

and the solemn services were closed.

It was two o'clock when the Committee reached Mr. Andrew Lake's farm-house. Here a number of those who had participated in the inauguration had assembled, and new and interesting acquaintances were formed. Several clergymen were of the party—the Rev. H. Eddy, of New Canaan, and the Rev. L. W. Bacon, of Litchfield. All expressed themselves gratified with the proceedings they had witnessed, and the marked decorum observed by the concourse of spectators. It was here that the following paper was put into the hands of the President of the Committee:—

Dear Brethren in Christ:—

Called away from my parish by the meeting of an ecclesiastical body with which I am connected, I shall be deprived of the pleasure of being with you on Thursday next, at the inauguration of the monument to the Rev. David Bruce.

In visiting the locality some months since, I was impressed with the con-

viction that something should be done to mark the spot, which had been consecrated by the prayers and toils of this pioneer in the missionary work. I accordingly suggested to several of the members of my church the erection of a monument to Mr. Bruce, to which should be affixed the fragment of the old grave-stone, now in the possession of Mr. Lake, the missing portions being carefully restored. Other duties prevented me from pressing the matter through at the time.

I rejoice that now a memorial is to be set up to the zeal of your own body in extending the kingdom of our Lord and Saviour Jesus Christ among the aborigines of this country, and that the name of one who in the prosecution of this work here found a grave, is thus to be handed down to coming generations.

May this stone long remain a memorial to David Bruce, and a witness for Jesus. Yours, in the Gospel of Christ,

D. D. THOMPKINS McLAUGHLIN,

Pastor of the Congregational Church, Sharon, Conn.

October 4th, 1859.

Having for the last time shared the liberality of kind and hospitable friends at Mr. Lake's, the time had now come for the members of the Committee to bid adieu to the scenes amid which two days of remarkable interest had been passed. It was with regret that they parted from those whose friendship had but just been made.

Their sojourn among an intelligent and warm-hearted rural population, which manifested the liveliest concern for the successful result of their mission, will ever be held in most pleasing remembrance. To the Shekomeko Literary Association, to Messrs. Hunting, Wilber, Deuel, Clarkes, and Lake, the Committee would take this means of returning thanks, for their cheerful co-operation in the erection of the monuments at Shekomeko and Wechquadnach; nor is this a recognition of valuable services rendered only to the members of the delegation. It is made in behalf of the Moravian Historical Society, and of the church of which this association is a part.

At a late meeting of this body, the expediency of intrusting the newly-erected monuments to the care of local committees was taken into consideration, and the following gentlemen appointed to constitute the same: Messrs. Edward Hunting, Theron Wilber, Silas G. Deuel, of Pine Plains, to report annually on the condition of the Shekomeko monument; and Mr. Andrew Lake, Sr., Col. Hiram Clark, Gen'l Chas. F. Sedgwick, to report annually on the condition of the Wechquadnach monument.

CONSTITUTION

OF THE

MORAVIAN HISTORICAL SOCIETY.

ARTICLE I.

This Association shall be called "The Moravian Historical Society," and its object shall be the elucidation of the History of the Moravian Church in America; not, however, to the exclusion of the general History of the Moravian Church.

ARTICLE II.

The Society shall be composed of such persons as have been, or may be, admitted, from time to time, according to its laws and regulations.

ARTICLE III.

The Officers of the Society shall be annually chosen, by a majority of ballots, at the stated meeting in October, and shall consist of a President, a Vice-President from every congregation, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Librarian.

ARTICLE IV.

It shall be the duty of the President, or in his absence, of the Vice-Presidents, in rotation, to preside at the meetings of the Society, to preserve order, to regulate the debates, to state motions and questions, and to announce the decisions thereupon. If neither the President nor any of the Vice-Presidents be present at a meeting, the Society may choose a member to act as President at that meeting.

ARTICLE V.

The Corresponding Secretary shall conduct and have charge of the correspondence of the Society, and shall assist the Recording Secretary in the reading of all letters and other documents at the meetings.

ARTICLE VI.

The Recording Secretary shall keep full and correct minutes of the proceedings of the Society, and transcribe the same into a book of record. He shall give due notice of any special meeting that may be called.

ARTICLE VII.

The Treasurer shall have charge of the moneys and other funds belonging to the Society. He shall collect the contributions of the members, and other income of the Society, and shall pay such claims against the Society as shall have been duly examined and ordered to be paid. He shall present, at the annual meeting, a statement of his receipts and expenditures during the preceding year, with a full report on the financial condition of the Society.

ARTICLE VIII.

The Librarian shall have charge of the books, manuscripts, and other property in the rooms of the Society, and shall arrange and preserve the same in proper and convenient order. He shall keep a Catalogue of the books, manuscripts, and other donations, with the names of the donors. At the annual meeting he shall present a report to the Society, embracing an account of his administration of the Library, and of its condition during the preceding year.

ARTICLE IX.

Vacancies which may occur in any of the above-named offices shall be filled by an election at the next stated meeting after such vacancy shall have been announced to the Society; but such election shall be only for the unexpired term of the person vacating the office.

ARTICLE X.

The Society shall hold stated meetings on the second Monday evening of every month. Special meetings may be called by the President, or, in his absence, by any of the Vice-Presidents, at the written request of at

least three members of the Society; of which meetings due notice must be given. The members present at any meeting shall constitute a quorum. The annual meeting shall be held on the third Wednesday in October.

ARTICLE XI.

No alteration shall be made in this Constitution unless the proposed amendments shall have been drawn up in writing and read to the Society at three successive monthly stated meetings. Nor shall any such amendment be considered as adopted unless sanctioned by the votes of three-fourths of the members present at the meeting when the question shall be taken upon its adoption.

LAWS

OF THE

MORAVIAN HISTORICAL SOCIETY.

ARTICLE I.

Any person belonging to the Moravian Church may become an active member upon application to any officer of the Society.

ARTICLE II.

Any person not belonging to the Moravian Church may be elected an honorary member at the next stated meeting after his name shall have been proposed as a candidate to the Society.

ARTICLE III.

Those active members shall be deemed qualified voters at the meetings and elections, who have subscribed the Constitution, and who have paid all their dues to the Society.

ARTICLE IV.

All active members shall pay an annual contribution of not less than half a dollar. The payment of ten dollars, at one time, by a member not in arrears to the Society, shall constitute him a member for life, with an exemption from all future annual payments. And any member liable to an annual contribution, who shall neglect or refuse to pay the same for the term of two years, shall be notified by the Treasurer, in writing, that his rights as a member are suspended; and, in case the said arrears are not paid when the third annual contribution shall have become due, the membership of such defaulting member shall then be forfeited, his name stricken from the roll, and reported to the Society by the Treasurer.

ARTICLE V.

Honorary members may attend any meeting of the Society.

ARTICLE VI.

At the stated meeting in October five Managers shall be chosen by the Society, who, together with the officers of the Society, shall constitute an Executive Committee, with full power to direct the business affairs of the Society; and they shall meet on the fourth Monday of every month. Four members shall constitute a quorum.

ARTICLE VII.

All committees shall be chosen, unless the Society shall otherwise direct, on nominations previously made and seconded, the question being taken on the appointment of each member of the committee separately. The member first elected of any committee shall be chairman, and considered responsible for the discharge of the duties of the committee. A majority of any special committee shall be a quorum.

ARTICLE VIII.

The Executive Committee shall present, at the annual meeting, a report upon the transactions and general condition of the Society during the preceding year.

OFFICERS

OF THE

MORAVIAN HISTORICAL SOCIETY.

President.

JAMES HENRY.

Vice-Presidents.

WILLIAM C. REICHEL, Bethlehem, Pa., R. PARMENIO LEINBACH, Friedland, N. C.
EUGENE M. LEIBERT, Sharon, Ohio,
CHRISTIAN R. HOEBER, Nazareth, Pa., NATHANIEL S. WOLLE, Litiz, Pa.,
HERMAN A. BRICKENSTEIN, Olney, Ill., GRANVILLE HENRY, Shoeneck, Pa.,
EDMUND DE SCHWEINITZ, Phila., Pa.
FRANCIS FRIES, Salem, N. Carolina, CLEMENT L. REINKE, Gnadenhutten, O.,
EDWARD T. KLUGE, Brooklyn, N. York.

Treasurer.

GRANVILLE HENRY.

Corresponding Secretary.

WILLIAM H. BIGLER, Nazareth, Pa.

Recording Secretary.

ALBERT L. OERTER, Nazareth, Pa.

Librarian.

SAMUEL L. LICHTENTHALER.

Managers.

FRANCIS JORDAN, Philadelphia, MAURICE C. JONES, Bethlehem, Pa.,
JOHN C. BRICKENSTEIN, EDWARD H. REICHEL,
HENRY J. VAN VLECK.

Publication Committee.

JAMES HENRY, WILLIAM C. REICHEL,
HENRY T. BACHMAN, SYLVESTER WOLLE.

Library Committee.

ANDREW G. KERN, SAMUEL LICHTENTHALER,
HENRY J. VAN VLECK, EDWARD H. REICHEL.

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